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# Religion & Realisation

By

DIAMOND
PICKED UP IN THE STREET

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# INTRODUCTION

The Truth in the Vedas

or

The experiences of the Rajayoga in the human physique

or

The spontaneous evolution of the life-power innate in a man and its manifestation and the experiences in the individual life as well as in the universalism making the man Universalle-La-Homme, or स उत्तमः पुरुषः (Sa Uttamah Purushah).

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Truth, I speak, the very Eternal Truth which vibrated, vibrates and shall vibrate in the heart of each and every member of the human race, ever lived, is living, and shall live, in this beautiful earth.

The Truth was experienced in the past, and is also experienced at present, and shall be experienced by the future generations to come, about it, I write.

It is perennial, everlasting, the very cosmic law in the human body.

Popularly it is called *Religion*. It gets its birth in the human body and then envelopes the globe.

About this very Truth, it is spoken in the Vedas.

This very Vedic Truth as experienced in one's life is going to be related with its full-fledged form; -how it works in a man and what experiences are made when the goal is attained. It is personal experiences narrated. According to the Vedas, it is 'ऋतं' (Ritam)—personal relisation; and thus, it is Truth सत्यम. And the veracity of this personal Truth will be corroborated when it becomes Universal as spoken in the Vedas 'स्वेन रुपेए। श्रमिनिष्पद्यते' (swena rupena abhinispadyate). By the form of the experienced man it proves its own Truth, and this form will appear within the body of innumerable men, women and children. It is meant for each and every man, boy, and the old alike. It is en-masse, as the attainer of the Supreme Light in the cerebrum is the Universalle-La-Homme.

It is this 'ऋहं त्रह्मास्मि' (Aham Brahmasmi).

I am the Perfect and the Supreme One. The ancient Vedic Rishis experienced this very Truth in the days of yore, and with an open heart, they vested this heritage to the human race. Oh, the good old Rishis, what a heritage they left for the human race!

Even to-day, to our utter astonishment and bewilderment, we find the very same heritage winding its course in every human heart to burst out like a midday sun to illuminate the globe and to shower a world of bliss over the human race by uniting them into 'One and Oneness'. By personal experiences as well as by bearing the proof of the Oneness, it passes unchallanged, as it is experienced by the person himself. By these personal experiences, the challanger becomes a witness to the veracity of the Vedic Truth, nay, not an idle witness, but becomes an active announcer.

Yes, 'तत् त्वमिस' (Tat twamasi). No, it is not confined here, I mean, in an individual human being, but at once it will come to—

त्वं स्त्री त्वं पुमानिस त्वं कुमार उत वा कुमारी।
त्वं जीर्गो द्रगडेगा वश्विस त्वं जातो भविस विश्वतोमुखः॥
—श्वेताश्वतर उपनिषद् ४।३

Twam stri twam pumanasi Twam kumara uta va kumari Twam jirno dandena vanchasi Twam jato bhavasi viswatomukhah.

-Swetaswatara Upanishad. 4/3

It means, let a man attain this Brahmahood and in the immediate succession follows the Vedic Truth 'स्वेन रूपेण अभिनिष्यते' (Swena rupena abhinispadyate), that is, thousands and thousands of people will see Him (the attainer of the Brahmahood) in His living

human form, that is, the very identical form of the attainer within them and speak out the wonderful statement of the Vedic Truth, 'त्वं जातो भवसि विश्वतोमुखः' (Twam jato bhavasi viswatomukhah).

The Vedic Truth is meant for the whole human race. It is not confined to any 'ism'. I mean, it is the cosmic law of the mankind which conducts him in each and every second of his life; nay, it is the very vibration and the breathing of his heart. It evinces that the Vedas are not the monopoly of the Hindus alone; and again, I say, it is not confined to any race and in India alone. It is meant for the lowliest of the low and the highest of the high. It pervades the globe from one end to the other.

Yes, 'त्रहं ब्रह्मास्मि' (Aham Brahmasmi). It is so depicted in the Vedas. And now, how this most wonderful miracle takes place in a man is related.

The Vedic lore ( mantra ) runs thus\_

एनम् एव एष सम्प्रसादः, श्रस्मात् शरीरात् समुत्थाय, परं ज्योतिः उपसम्पद्य, स्वेन रूपेण श्रभिनिष्पद्यते,

स उत्तमः पुरुषः। — छान्दोग्य उपनिषद्। ८।१२।३

Evam eva esha samprasadah asmat sarirat
samutthaya
Param Jyotih upasampadya swena rupena
abhinispadyate

Sa Uttamah Purushah.

-Chandogya Upanishad. 8/12/3

The literal translation of this aphorism runs thus—
'And thus this Man, rising from the lower plane to
the seventh plane, attains the Supreme Light, and by
His own form made of God's light, appears within
myriads of people to prove His attainment of त्रदान,
or the Brahmahood, as He is the Perfect and the
Supreme One.

The above aphorism is divided into five chapters as they bear different characteristics with variegated experiences of the life-power rising from the lower plane to the seventh plane in the cerebrum for the attainment of the Brahmahood, and also it entails its own proof in the universalism making the attainer Universalle-La-Homme:—

- 1. एवम् एव एष सम्प्रसादः (evam eva esha samprasadah),
- 2. त्रस्मात् शरीरात् समुत्थाय (asmat sarirat samu-tthaya),
  - 3. परं ज्योति: उपसम्पद्य (Param Jyotih upasampadya),
- 4. स्वेन रूपेण अभिनिष्पद्यते ( swena rupena abhi-nispadyate ),
  - 5. स उत्तम: पुरुष: (Sa Uttamah Purushah).

The inner meaning of the aphorism experienced (ऋतं—Ritam) in the process of the Rajayoga, that is, rising of the life-power महाबायु (mahavayu) to the seventh plane, the cerebrum, the attainment of the

'Supreme Light' bearing its proof, appearing in the form of the attainer made of God's light, in the heart of numberless mankind evinces that He is the Supreme One—set (Brahma).

In short, this very aphorism of the Vedas with proof reveals the process how a Man becomes *Brahma* while He is alive. It is the—

- a. परा विद्या ( Para Vidya ) in the Vedas. It is also called
  - b. त्रहा विद्या ( Brahma Vidya ) in the Vedas.
  - c. श्रग्नि विद्या ( Agni Vidya ) fire.
  - d. आत्म विद्या ( Atma Vidya ) the self.
  - e. शारीर विद्या (Sarira Vidya) in relation to the body.
  - f. मधु बिद्या ( Madhu Vidya ) in esoteric state.

# Chapter I

1. एवम् एव एष सम्प्रसाद: (evam eva esha sampra-sadah). 'And thus this man...'

Who is this man? Yes, he is a marked man. This mark has been given to him by the Supreme One from within.

This very mark reveals the meaning, experiences, and proof of the Vedic aphorism यमेनेष प्रमुत तेन लभ्यः (Yamevaisha vrinute tena labhyah). He attains this Supreme One, in whom the Supreme One from within the body expresses Himself. It means the spontaneous expression of the Supreme One from within. No rhyme or reason can be ascribed to this attainment, save and except the line of the heritage which to all intent and purpose speaks.

The Vedic experiences run thus-

From the cerebrum of the human body called the Brahmapura (त्रापुर), the residence of the Supreme One, comes down त्रा (Brahma) or the Supreme One to the man in the form of a human being made of God's light, and in course of time, teaches Rajayoga to the man.

This is the very marked man सम्प्रसादः (sampra-sadah), and not an ordinary man.

References of this type are in almost all the holy religious books of the world when God and also the angels appear and talk.

The operation happens within the body. The seer casts out the reflection and sees Him in the outside. Generally He is made of the light of God.

He shall speak and instruct. Even so much so that He may assume the form of a living man, but at the same time, He shall be seen coming out of the body, and shall enter the body again. The chief agent of these experiences is the seer's own human body, and there is no other agency to operate in the outside. This human body is the fountain-head whence all these blisses come.

Now, to it to be added the mystery of the first appearance of the Supreme One from the Brahmapura and the process needs clarification. The seer's life-power imperceptibly and without any knowledge of the seer himself, making her way to the cerebrum, assumes the human form, comes down and appears in the causal body of the Blessed Man.

# Chapter II

It is now the time to usher in the second chapter.

2. अस्मात् शरीरात् समुत्थाय (asmat sarirat samu-tthaya). The literal translation runs thus, 'Now rising from the body'.

It means, the mind of the Blessed One (सम्प्रसादः) is making its way to the cerebrum.

How and why does the mind of the Blessed One make its course and move upward? Firstly of the first, we remember how He is taught the Rajayoga by the Supreme One coming down from the Brahmapura (असप्र). By Rajayoga the physical body of the Blessed One (सम्प्रसाद:—samprasadah) has become a befitting conveyance to stand the Yogic transformation of the life-power within, meandering its course upwards. In the upward progress, she has to pass through five sheaths or the koshas and seven planes. The names of the sheaths, according to the Vedas, are—

- a. Annamaya kosha ( अन्तमय कोष ) is the physical body.
- b. Pranamaya kosha (प्राण्मय कोष) is the lifeforce, the plane where the vital force is seen.
- c. Manomaya kosha ( मनोमय कोष ) is the mental plane where the light in various forms is seen.
- d. Vijnanamaya kosha (विज्ञानमय कोष) is where the special knowledge is acquired, when the very identical man who comes down from the Brahmapura shows God, and the consciousness springs up—'I am not the body, but I am He.'
- e. Anandamaya kosha (त्रानन्द्मय कोष) is the sheath of the Bliss.

These five sheaths have got seven planes; they are-

- (a) Annamaya kosha has got no plane.
- (b) Pranamaya kosha has got three planes-

- 1. organ of generation.
- 2. organ of evacuation.
- 3. at the navel.

Experience as made in the *Pranamaya kosha*—
The light bluish gurgling water mingled with the sparkling moon-beams is seen in the right side of the abdomen.

(c) The Manomaya kosha, the Fourth Plane, the heart.

Experiences—a burning lamp, or a big torchlight ( मशाल—mashal), or a small fire, or a rising sun is seen.

Some experience one only, and some all.

Furthermore, there is an outside experience in the Manomaya kosha. The Blessed Man whose mind has reached this fourth plane, on whatever side shall cast his eyes, he shall see the light of God pervading everything. The secret is that his eyes are covered with God's light and not unlike a jaundiced-eye patient.

(d) Vijnanamaya kosha—comprises of three planes—Fifth, Sixth and Seventh.

The Fifth Plane has its seat in the throat.

Experiences\_

- 1. The seer sees himself half-man and half-woman. It is called the Ardhanarishwara (श्रद्ध नारीश्वर).
- 2. The sky is seen. It is called, the 'kha' ( ); it means Universalism. It is but a symbolic realisation of the Universal Self who again will be

seen in person by innumerable men within their own bodies.

3. There is another marked insignia in the fifth plane. The man whose life-power has reached this plane will speak of God and God alone; and everything else he will dispel and avert.

The Sixth Plane-

The life-power rises up and reaches the sixth plane situated in the middle of the two eyebrows and the forehead.

# Experiences\_

- 1. Dwidalpadma (द्वित्तपदा), literally, a pair of lotuses, but they are circles with half an inch diameter; and the surfaces of the circles are covered with the light. These two circles are seen. Up these circles rise; they disappear and only one circle comes out with a small image of Buddha in it. This circle is called Inananetra (ज्ञाननेत्र), the third eye, or the Eye of Knowledge.
- 2. The life-power then comes to the entrance of the seventh plane, but at the outside of the gate an exquisitely beautiful lady is seen. She is light blue, shining like a pansy; she dances, but afterwards vanishes.
- 3. In the other end, a hanging silken curtain is seen, and beyond it, the Aurora with a rising sun.

# Chapter III

It is now the time to introduce the third chapter of the Vedic lore—'परं ज्योति: उपसम्पद्य' ( Param Jyotih upasampadya).

The translation runs thus—"Now attaining the Supreme Light..."

The Seventh Plane-

The life-power of the Blessed One (सम्प्रसाद:) reaches the seventh plane. Here God is seen. It is called the *Triputy* (त्रिपुटि), or the three-fold. This is the very Trinity of the Christianity. This *Triputy* (त्रिपुटि), three-fold stage in the cerebrum, or the seventh plane has got three different phases; they are—

- 1. Inana (ज्ञान) the Knowledge, that is, the Personified Giver of the Knowledge. He is nobody else but the very Person who came down from the Brahmapura, or the cerebrum, or if for the first time he appears now, then, he is an unknown one. But the second one is very defective, as this experience is very weak, and it is not reckoned and accepted in the Vedas.
- 2. Ineya (ज्ञेय)—the Object to be Known; this Object is nothing else but God Himself.
  - 3. Inata ( ज्ञाता ), the Knower.

A limitless ocean of light, very pleasing one, very soothing one, as if an ocean of charm. Over this ocean on one side stands the Person who came down

from the Brahmapura. He takes up his right hand, stretches the forefinger, points to a thumb-like appearance but marked and encircled by a very delicate line of bluish light over the ocean of the light and speaks, 'This is God!....This is seeing of the God!'....

Within the thumb-like appearance the Knower and the Object to be Known are both combined. The Knower sees everything and hears everything from within the thumb-like appearance. Now the Person of the *Brahmapura* melts in it.

Then the consciousness of the Blessed One comes back and each and every iota of the scene and occurrence is remembered; and up to the date it is vividly evergreen in His memory.

# Chapter IV

appears chapter four in the arena. No confined to the Blessed Individual more it is ( सम्प्रसाद: Samprasadah) ; but furthermore, the सम्प्रसाद: has become transformed into the Supreme One. His stage is the sixth plane, i.e, the causal body, or the Vijnanamaya kosha in each and every member of the The Vedic lore runs thus—'स्वेन रूपेण human race. अभिनिष्पद्यते' (Swena rupena abhinispadyate) and again in the Brahma Sutra, 'सम्पद्य आविभीवः' ( Sampadya abirbhavah ). The translation comes to this the proof of the attainment of this Brahmahood will be corroborated by the appearance, in the very form made of the

light of God of the attainer in innumerable people. Jaimini points out that not even twenty thousands hold Him but He is the boundless and limitless.

The attainer of the Brahmahood will be seen by numberless people within their own bodies.

The attainer himself will also see almost all within himself, whosoever will come in contact with him.

"सर्व्यभूतस्थमात्मानं सर्व्वभूतानि च त्रात्मि।

सम्पश्यन् ब्रह्म परमं याति नान्येन हेतुना ॥''—कैवल्य उपनिषद् । Sarvabhutasthamatmanam sarvabhutani cha atmani Sampashyan Brahma Paramam jati nanyena hetuna. —Kaivalya Upanishad.

The attainer of the Brahmahood clarifies and bears proof of the aphorism—"One is All, and All is One"—Pantheism.

This is Ishwaratatva ( ईश्वरतस्व ) and the Sadvidyatatva ( सद्विद्यातस्व ) of the Kashmere Shaivism. The translation of the Vedic stanza is this—

'Thousands will see Him within themselves and He shall see thousands within Him. This is the peculiar characteristic of the *Parama Brahma* (परम ब्रह्म) and nothing else.'

This is the most mysterious feature of the miracle as it is nothing but the most unsurmountable miracle for one Man to be seen by myriads of men as long as he lives.

Now the question of solving the mystery and bringing out its nature in the daylight is left to the scientists.

# Chapter V

Now we walk in chapter five. It is this—'स उत्तम: पुरुष:' (Sa Uttamah Purushah.) The translation goes thus—'He is the Supreme One.' This is the very heritage left by the ancient Rishis to the humanity.

Every human being has got an innate Brahmahood within him. Sometimes this Brahmahood unfolds itself, bears its proof "लं जातो मनसि निश्नतोमुखः" ( Twam jato bhavasi viswatomukhah). And the Truth is perennial one, as spoken in the Vedas.

Peace!

Peace!

Eternal Peace!

#### INTRODUCTION II

# Individualism and Universalism

The Yogic Individualism and Universalism, I deal with.

It is based on the Rajayoga (राजयोग) and this Rajayoga comes spontaneously in a man's life and can never be cultivated or to be obtained by culture.

About this Universalism it is so spoken in the Vedas:— सन्वभूतस्थमात्मानं सन्वभूतानि च त्रात्मिन । सम्परयन् ब्रह्म परमं याति नान्येन हेत्रना ॥

Sarvabhutasthamatmanam sarvabhutani cha atmani Sampashyan Brahma paramam jati nanyena hetuna.

The translation of the Vedic aphorism is this :-

'One will see Him in all and again all will be seen by Him in Himself and thus goes the insignia of Parama Brahma and nothing further.'

In plain and practical way it means that let a man attain Brahmahood and He shall be seen by thousands and thousands of people within them and He, in His own turn, will see innumerable people within Him, and in the Vedas it is spoken as Brahmahood.

The point at issue is what is this Brahmahood, in other words, how a man and he must be a living one,

that is, a man in his life-time becomes Brahma or the Supreme One or the Universalle-La-Homme.

Its characteristics, basing on the fundamental principle of Rajayoga in relation to human bodies, are given in the Vedas. It is this:—

एवम् एव एष सम्प्रसादः, ऋस्मात् शरीरात् समृत्थाय, परं ज्योतिः जपसम्पद्य, स्वेन रूपेण् ऋमिनिष्पद्यते,

स उत्तमः पुरुषः। — छान्दोग्य उपनिपद् ८।१२।३

Evam eva esha samprasadah asmat sarirat samutthaya

Param Jyotih upasampadya swena rupena abhinispadyate Sa Uttamah Purushah. —Chandogya. 8/12/3

This Vedic hymn (mantra) has got two divisions. They are:—(1) Individualism and (2) Universalism.

1) The chapter that deals with Individualism : एवम् एव एष सम्प्रसादः, ऋस्मात् शरीरात् समुत्थाय, परं ज्योतिः उपसम्पद्य—।

Evam eva esha samprasadah asmat sarirat samutthaya Param Jyotih upasampadya....

- 2) The chapter that speaks of Universalism: स्वेन रूपेण अभिनिष्पद्यते स उत्तम: पुरुष:।
  Swena rupena abhinispadyate
  Sa Uttamah Purushah.
- (A) What is Individualism?

  Its experiences are confined in an individual man.

He speaks about it. You have got to hear it and to have faith in it. There is no chance for the hearer or even for an ordinary man to get these experiences realised by him. It does not bear any objective proof by which the speaker who has experienced all these experiences can be understood. The hearer and the people at large are left to believe him. They believe because they have not any such experience and as such it passes unchallenged.

It means an unconditional surrender though there is hardly any chance for experience or realisation. No, not only that, a man gets self-hypnotised and is a lost one.

(B) What is Universalism?

The Vedic Rishi says:—

If you have got these individual experiences in their fullest scope and full-fledged form without any or the least defect as basing on the Vedic principles 'यमेवेष वृण्ते तेन लभ्य:' (Yamevaisha vrinute tena labhyah) that is 'विद्वत्' (Vidvat) spontaneous manifestations and expression of the inner 'Self' or 'Brahma' in you, then the concomitant factor Universalism follows in immediate succession. What characteristic does this Universalism bear? In relation to it the Vedic hymns run:—

 सन्बंभूतस्थमात्मानं सन्बंभूतानि च त्रात्मिन, सम्पश्यन् ब्रह्म परमं याति, नान्येन हेतुना ।

Sarvabhutasthamatmanam sarvabhutani cha atmani Sampashyan Brahma paramam jati nanyena hetuna.

Meaning of the hymn:

The attainer of Brahmahood will be seen by all in them (in their own bodies) and He Himself will see all in Him (i.e. within His own body) and there is nothing furthermore.

# यस्तु सर्व्वानि भूतानि श्रात्मन्येवानुपश्यति । चात्मानं सर्व्वभूतेषु, न ततो विजुगुप्सते ।।

Yastu sarvani bhutani atmanyevanupashyati Chatmanam sarvabhuteshu na tato vijugupsate.

The attainer of Brahmahood will see all in Him and He will be seen by all in them, thus the attainer cannot remain hidden. His attainment of Brahmahood cannot be kept latent but is ventilated and ventilated with a definite proof of the attainment.

Really, it is the amazing proof in the life of a religious, pious and pure man in the annals of the human race.

त्वं स्त्री त्वं पुमानिस, त्वं कुमार उत वा कुमारी ।
 त्वं जोर्णो द्राडेण वश्वसि, त्वं जातो भवसि विश्वतोमुखः ।।

Twam stri twam pumanasi
Twam kumara uta va kumari
Twam jirno dandena vanchasi
Twam jato bhavasi viswatomukhah.

The attainer of Brahmahood will be seen by women, men, young boys, young girls, old men and in short, it speaks that the attainer becomes the whole

human race in the Atmic ( श्रात्मिक ) sphere in the human body.

The above hymns have got one spirit and they play the same tune. But they bear the most wonderful and most mysterious proof of this Universalism both subjective and objective.

- (a) Subjective—They all see me within—it is subjective to them; and they relate and I hear—it is objective to me.
- (b) I see them within—they become subject.

  They hear it from me—thus they become object.

It is reciprocal and vice-versa. It is the Vedic Pantheism—on actual and factual data as in opposition to an imaginary hypothesis.

The philosophy known in the world as Pantheism announces, "One is All and All is One." Who is this "One?"

If the version from the very birth of the vocabulary and up to the date is collected we shall find it is but a hypothesis and no definite proof of this "One" can be had. Yes, it is very ancient "One" and "that One"! It is very vague "One" with no fixed whereabouts in the surface of the earth or no locus standi.

Now, it is an acknowledged fact that the most ancient book of religion is the Rikh Veda.

The Rikh Veda declares—'एकं सत्' ( Ekam Sat ),

"He is but One". There is no substantive proof—it is but conjectural and let us keep it aside.

Lo, look there, Rishi Jajnavalka stands in the stage of the world in the midst of the human race and gives out an open unheard of declaration which the human race hears for the first time, "I am Brahma—the Supreme One!"

It means—a Man is Brahma.

So the father Uddalaka says to his son Svetaketu, "तत् त्वमसि (Tat Twamasi)".

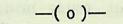
"Thou art That !"

Later on, "Thou art That" is interpreted as—
"Thou art man, woman, young man, young woman,
the old man tottering on a stick. Thou art but each
and every member of the human race."

This is Universalism. It is not a sublime thought, a poetic imagery, an ideology or intellectualism, but it is *de-facto* and it bears its own proof.

Let a man in his own body attain this Brahma—hood spontaneously through the medium of Rajayoga and then Universalism follows automatically. And again via Rajayoga this attainer of Brahmahood will appear within thousands and thousands of people not in the corporeal body but as made of God's light and they shall announce the Universalism making the attainer Universalle-La-Homme, or in other words, as in the Vedic verson—"त्वं जातो भवसि विश्वतोमूखः (Twamiato bhavasi viswatomukhah).

Yes, this is called 'Pantheism' in the Vedic term and it is de-facto, something wonderful and amazing; nay, not only that, but it is really mysterious in its every aspect, save and except, the proof of the attainment of Brahmahood as its veracity is borne by myriads with their personal experiences and they come out, corroborate the Vedic Pantheism of 'One and Oneness', that is, the Universalism—yes, the Universalle-La-Homme and it evinces—Man first, Man last and Man for ever—the receptacle, and bearer and also the proof and evidence not unlike warp and woof of the Truth in the Vedas.



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### PREFACE

RELIGION AND REALISEATION

"Why do you bow down to me? You want God? Well, He is within you. Pray to Him, 'Oh God! Reveal Thyself! Let me know how You are!'—and He will manifest Himself in a form and you will see Him"—so He says to a new-comer.

Some time after, the man comes back and says, "Sir, I have seen you in dream!" So says everybody that comes in contact with Him. Some see Him in dream, some in trance, some in meditation, some in awakened condition but majority in all these four conditions.

That is not all. Without knowing anything of Him, without coming in contact with Him, some have seen Him fifty years back, some twenty five years back, some twelve years back and so on. Some have seen Him physically in awakened condition in railway station or at the market or at the crossing of roads or in a crowded bus. But the Man concerned looks unconcerned and says that He is never aware of any such meetings.

Women are not allowed to come to Him. But they see Him in their own place in all the four conditions described before. When a male member of a family comes to Him, it so happens that other members of the family start seeing Him. The mother, the father, the wife, the sisters, the daughters, the

boys and the girls, even the servants go on seeing Him within them. The husband comes to Him; the wife stays at home. But in some cases, first the wife sees Him within and then the husband.

A boy would not believe that women see Him within them. One morning just after he woke up, his mother came to him and said, "Well my boy, yesterday night I saw the Man to whom you go at Howrah. In the dream, a woman accompanied me and pointing out the Man said, "This is the Man to whom your son goes every evening."

Thus see Him thousands of men and women—high and low, rich and poor, literate and illiterate! Hindus see Him, Muslims see Him, Christians see Him, Parsees see Him, Buddhists see Him, Jews see Him and so on. Caste or creed or colour offers no barrier; dignity of profession does not count; difference of age and sex is swept away; the importance of heredity becomes insignificant. The only requirement to see Him is a human body!

But none of these people can say how does it happen. The mystery becomes more intense when the Man declares that He does not know that thousands of men thus see Him. He knows nothing before, but is aware of the fact only when He gets the reports from these men. A world of mystery centres round Him but without His knowledge. How strange it is!

It is equally strange that the spiritual life of this Man started when He was a boy of twelve years and four months only. He never knew that God can be seen.

He never prayed, knew no hymn or mantra, never approached any man to guide Him to the path of religion. Revelations came to Him as a matter of course. He practised no penance, no austerity, but led an ordinary life carrying on His daily routine as usual. His bed was His seat of Sadhana, and while He reposed, He experienced all that came upon Him automatically. He was not the doer but the seer. He is now seventy three, but still has spiritual realisations.

Many of His revelations have been described by Him in this book. It relates systematically how the Soul emanates from the body, takes its course step by step and manifests itself. In short, it is narration of how a human body is transformed automatically into a perennial source of spiritual energies. It describes the process how a Man becomes God! That is spiritually;—proof and veracity of the thing will be borne by thousands and thousands of people. They shall be seeing Him within them.

In the light of His own personal realisations the 'Diamond picked up in the Street' has offered Jogic explanations to some of the perennial sayings of Shri Ramakrishna Deva as contained in 'The Gospel of Sri Ramakrishna.' We believe this book will be regarded as a great contribution in the religious history of the world.

Dated at— 19, V. Road P. O. Dass Nagar Howrah, India October 28, 1965.

J.N. Chatterjee

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RELIGION AND REALISATION

### FOREWORD

Shri Shri Bhagawan Ramkrishna Devah's perennial sayings and their tangible forms as seen

in the process of Yoga—
transformation of the lower-self
to the
Supreme-self or Bliss.

By

Diamond (Manik, the name of the diamond)
picked up in the street.

Manik is the most precious diamond. It is so imagined in India. It grows on the head of a cobration the most venomous of snakes. Cobra is the insignia by which Kundalini is depicted. Kundalini is the essence of life-power. She takes the form of cobratin the back-bone of the body in the process of Yoga—the process of transformation of the Self into God. She was so seen by Shri Ramkrishna Devah. God, the most precious diamond (Manik), comes out from Kundalini and it means God in the body.

Manik can be had through sheer mercy of God and it is not a purchasable commodity.

Manik knows no value.

Satchidananda (God) does not grow in the body by Sadhana (self-exertion).

By the grace of Satchidananda, 'Satchidananda' is seen in the body and sometimes, in form, outside.

God in the body comes out spontaneously (Vidvat) and not by exertion (Vividisha).

"If God frees Himself from the body out of sheer mercy, then and then alone, there is freedom from the bondage of the body.

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thy and of this way

"Well, am I committing any offence by disclosing all these secret divine realisations of mine own?"

-Shri Ramkrishna.

"No, there cannot be any harm. I have spoken out all these secrets simply to have the faith of the human race grown in them".

-Shri Ramkrishna.

Some say, to give out one's own divine realisation is a profanation.

The five volumes of *Kathamrita*, the conversation of Shri Ramkrishna known as 'The Gospel of Sri Ramakrishna', contain the expressions and manifestations of the divinity in his own body as seen by him.

### God is in the body.

By sheer mercy He expresses Himself in the human body.

This manifestation of God in the body in various stages is called *Lila* or God's sport.

In other words, it establishes the Truth in the man or the spontaneous manifestation of God in body.

The Truth manifests in a man in order to be given out.

This publicity comes after attainment of Chaprash, the badge of authority or Adesh, precept, or both in some cases.

Chaprash, the badge of authority, is a written document.

God, in a human form, writes it and shows it.

Precepts are of two kinds:

- 1. God takes a human form and speaks.
- 2. Formless God speaks in the brain.

There are two other modes of God's speaking to a man:

- (i) through a kiddy; and
- (ii) sometimes through a mad man.

The Atma, God, emanated in and from the body of Shri Ramkrishna.

To relate the processes and stages of the emanation and manifestation of the divinity in man is called *Bhagavat* or religious lore.

He spoke out Bhagavat—all these modes, processes and manifestations of the divinity in him.

No profanation is committed by giving publicity to this Bhagavat. It has been so spoken by Shri

Ramkrishna. On the contrary, it makes the dormant faith in a man spring up into life.

To conceal the Truth from others is a fetter in itself and belongs to the group of eight fetters known as Astapash (अष्टपारा).

The revelation of the Truth or the emanation of God in the human body does not come into being to be kept in concealment.

If God desires, then He manifests Himself in a man in 'Supreme Knowledge', the knowledge of summum bonum, *Brahmajnan*.

His desire expresses in the human body in the following stages:

- (1) Satchidananda Guru or God-the-Preceptor. Satchidananda or God appears in the form of an unknown human being. It is not an ordinary flesh and blood body but a human form made of God's light. He speaks. He teaches. At this stage you do not know the A.B.C. of the happenings in you. You are only a seer.
- (2) Then follow the emanation, accumulation and manifestation of Atma—God, in the 7th plane or within the brain; and Satchidan and a Guru or Godthe-Preceptor shows Him to you and he himself enters into the Atma and vanishes, making you understand that your God-the-Preceptor is Atma.

- (3) The innumerable manifestations of God within you in different stages.
- (4) Then the offering of the badge of authority, Chaprash, to the seer.
- (5) Publicity of all the processes and stages of God's manifestations within the seer follows.

"Those, who after attaining the Supreme Knowledge Brahmajnan ( সময়ান) do still worship God with form, live with love of God (Bhakti-মনির) for the benefit of the human race to initiate others into the cult of love to God. As if, "a pitcher is filled with water, but the water is now poured down into other pitchers."

"The ways and processes by which they have seen God and attained Him in the body, are spoken out to mankind. It showers a world of benefit on them."

All these are the sayings of Shri Ramkrishna and as such, to give out the ways and processes of seeing and attaining God, does not incur any profanation.

#### II

"In some there is spontaneous emanation of God from the body, and they are called Nitya Siddha ( निस सिद्ध )".

- Shri Ramkrishna.

"Those who have attained God in them by self-exertion, such as continuous prayer and self-discipline such as fasting etc., are called Sadhana Siddha (साधन सिद्ध)".

-Shri Ramkrishna.

"There is another class of people who have attained God through sheer grace of God and they are called Kripa Siddha (更可证表). It is exactly like carrying light into a closed room which has been kept in darkness for thousand years".

—Shri Ramkrishna.

"Still more, there are some who, all on a sudden, get God in them and they are called Hathat Siddha (表可有 任意). It is exactly like a rich man's liking for a poor man's son. The rich man marries his daughter to poor man's son and along with it, makes a gift of a house, furniture, car, servants and maids".

-Shri Ramkrishna.

"Furthermore, there are some who attain God in them in course of dreams and they are called Swapna Siddha ( सप्र सिद्ध )".

-Shri Ramkrishna

Nitya Siddha (नित्य सिद्ध):

Nitya Siddha is He from whose body God emanates spontaneously.

There are two classes of Nitya Siddha.

- (a) Nitya Siddha Iswarkoty Avatar.
- (b) Nitya Siddha Iswarkoty.

### Iswarkoty ( ईश्वरकोटि ) :—

God in the form of *Chaitanya* (Divine Consciousness) comes down from the brain up to the waist. It is seen. It comes to pass in the body of the *Avatar* and He is called *Iswarkoty*—that is, *Chaitanya* coming down up to the waist. This descent is called *avataran*.

There is another class of *Iswarkoty* who have bigger hollows in their backbone. ("Some bamboos have got bigger hollows and some small".—Shri Ramkrishna).

### (a) Avatar ( त्र्यबतार ) :—

He who sees the Manus-ratan (मानुष रतन) in him is called Avatar. Manus-ratan is manikin with marks of sandal-paste on his forehead. He prays aloud. It is seen and heard. He claps his hands and it is felt in the palm of the hand of the seer.

This Nitya Siddha Iswarkoty Avatar experiences and sees all kinds of the sportive forms of God emanating from the body, both ways, within and without.

Siddha ( सिद्ध )—

Dittier describe ite

One who has gained Siddhi i.e., attainment of God in the body.

There are five kinds of Siddhis.

In Avatar these five kinds of Siddhis come spontaneously. Sometimes God with a form appears and speaks that you are a Kripa Siddha or Dhyan Siddha.

The ways and processes of manifestation of God in the body, as chalked out in the Vedas, are the clearest and supreme ones for conception of God in the body and they pass through five stages or sheaths. Each sheath is called Kosha (काष).

- 1. Annamaya Kosha is the physical body.
- 2. Pranamaya Kosha is the life-force—the plane where the vital force is seen.
- 3. Manomaya Kosha is the mental-plane where light in various forms are seen.
- 4. Vijnanamaya Kosha is where special knowledge is acquired when Satchidananda Guru, Godthe-Preceptor, shows God, and consciousness springs up that 'I am not body, but I am He'.
- ... 5. Anandamaya Kosha is the sheath of Bliss.

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### III .

The process of transformations of these five sheaths from one into another takes place. From the human body the life-power separates, comes up, accumulates and transforms into mental-plane with pure faculty of seeing God's light in him as well as in the outer world. This transformation goes on till it turns into Bliss. It is emanation and manifestation of God with attributes in the body—Saguna ( सगुण ) Brahma.

There are seven planes which are the seats of these five sheaths and each plane has got its separate manifestation and realisation of God in the body.

It cannot be seen even by vivisection. It can be visualised in *Bhagavati Tanu* (भागवती तनु), the human form which grows within the body, and it is made of God's light.

- 1. Annamaya Kosha has got no plane.
- 2. Pranamaya Kosha has got three planes :-
  - (a) Organ of generation.
- (b) Organ of evacuation.
  - (c) At the naval.

### Manifestation and Realisation :-

"When water oozes out from the Alek lata, an invisible creeper, and gets into the abdomen, then a tree grows".

-Shri Ramkrishna.

### Alek Lata ( आलेक लता ):-

God, without any form, Nirguna (निर्णुण) Brahma,—the Absolute, lying in and through the body, has entwined it like an invisible creeper. He, out of sheer mercy, releases Himself from the body and percolates in the right side of the abdomen. It is seen. It looks like light bluish gurgling water mingled with peaceful sparkling moon-beams.

3. Manomaya Kosha is the Fourth Plane. Its location is heart.

#### Manifestation and Realisation :-

This is the first plane where God's light is manifested and seen. On whatever side you may turn your eyes, you will find God's light pervading everything coming within your ken. For instance, you turn your eyes and gaze at the branch of a tree and your eyes will meet with light like molten silver or mercury pervading the branch.

Shri Ramkrishna was engaged in worshipping the goddess 'Kali' in the temple of Dakshineswar and the goddess showed him that every article, including the door, door-steps, ceilings, etc. had been saturated with God's light.

### 4. Vijnanamaya Kosha:

Vijnanamaya Kosha comprises the fifth plane, the sixth plane and portion of the seventh plane.

In Vijnanamaya Kosha springs up the consciousness of the Real Self and it is revealed— 'Who I am!'

God releases Himself from the body and undergoing several kinds of transformations, ultimately takes the form of Atma (आत्मा). The seer of all these sports of God in his own body becomes conscious that he is not body, but he is Atma.

(a) The Fifth Plane has its seat in the throat.

### Manifestation and Realisation :-

The seer will see himself that his body is transformed into half-woman and half-man. The lower portion is woman and the upper portion is man. The condition lasts for two to three minutes. It happens in broad daylight and the seer sees it.

This revelation makes the seer conscious that Atma is neither a woman nor a man.

This is the first condition when animal passion (काम, lust) commences to evaporate from the body.

"So Satchidananda, God in the body, firstly of the first, assumes the form of half-woman and halfman—Ardha-Nariswara ( ऋई-नारीश्वर )."

-Shri Ramkrishna.

The terms Satchidananda, Atma, Bhagwan and Brahma are synonymous, though in realisation there is a variance, as they are separate stages of God.

God is in the body. He releases Himself from the body, assumes the form of half-woman and half-

man, and makes you see this with eyes wide open in broad daylight.

There is a second class realisation of the Ardha-Nariswara. The devotee, Bhakta (भक्त), sees it in the body of his Satchidananda Guru, God-the-Preceptor. God-the-Preceptor takes this half-woman and half-man form and appears before his devotee.

The first class realisation of the Ardha-Nariswara murti comes upon the physical body of the devotee and the second class realisation takes place in the Karan Sarir ( कारण शरीर), the inner body, made of God's light.

(b) The location of the Sixth Plane is in the middle of the two eyebrows on the forehead.

Manifestation and Realisation:—

Dwidal Padma (द्विदल पद्म) a pair of lotuses in one stem is seen.

From the eyes come out two small circles, half inch in diameter and having the surface covered with God's light. They rise upwards to the eyebrows and stop there. They unite, become one and vanish. In no time a single circle appears in their place. Now, the circle in it bears the insignia of Knowledge—such as a small Buddha in meditation, and the image of Buddha indicates the realisation to come in

seventh plane. This circle is called the Inana Netra ( ज्ञान नेत्र ), third eye or Eye of Knowledge.

The former realisation is a first class one, but there is also a second class realisation. It is seen to happen in the body of God-the-Preceptor. A circle made of God's light is seen in the sixth plane of God-the-Preceptor and images of Gods as well as the tree of fulfilling one's desire, Kalpataru ( करपतर ), are seen.

(c) At the gate to the Entrance of the Seventh Plane, Sahashrar (सहसार), the living form of an exquisitely beautiful young lady is seen. She is the image of mysterious Maya—Rahasyamayee Maya (रहस्यमयो माया). Maya is the goddess who keeps a man in separation from God.

It is broad daylight. The seer is lying flat on his bed with eyes wide open. He sees the lady. Her complexion is light blue, but shining just like a bluish pansy. Her apparel is of the colour of the sky. At the end of her nose, on one side there is a small gem fixed. Her gaze is bent and fixed on the ground. The thumb of the right hand is placed in the middle of her eyebrows. She is dancing. The dance is of very slow motion but charmingly rhythmical. She seems to be made of joy and bliss. These joy and bliss come down from her body and flood the earth. Her bent and fixed gaze reveals that she is the keeper of the mystery of this human life, the world and God. All kinds of realisations on the way

to seeing and becoming God, are but vivisection of this *Maya*. The supreme knowledge of *Brahmajnan* lies in solving the mystery of 'Life and Death.'

(d) The Seventh Plane is in the brain. God is seen in this seventh plane.

"Somebody will come and say,—this—this!"
—Shri Ramkrishna.

This 'somebody' is God-the-Preceptor, Satchidananda Guru. He appears, speaks and shows God—"This is God! This is seeing God!!" He then enters God and melts away. The seer becomes conscious that his God-the-Preceptor is God Himself in form. All these happenings are seen in one's own brain.

God is seen and seen in the body. Then comes the slow but spontaneous revelation of who and what is God. At the end of this stage, it sprouts up to the seer of God that he is not body but he is God. It is called the sheath of the special knowledge or Vijnanamaya Kosha. This is the commencement of Samadhi (समाधि) or becoming God and it is a kind of Samadhi in itself.

5. Anandamaya Kosha is the sheath of Bliss.

Here a man transforms into Bliss; the feeling of Bliss remains and he feels it. It is to get Satchidananda, or to become Satchidananda.

"Well. until and unless a man gets himself

transformed into God, the Bliss, his other realisations are secondary."

-Shri Ramkrishna.

This stage of God, the Bliss, cannot be spoken out.

"How does butter taste? Well, the taste of butter is like that of butter."

-Shri Ramkrishna.

"A kiddy, five years old, cannot be made to feel the pleasure of amorous dalliance."

-Shri Ramkrishna.

nevela, or to become Selektare when

### Iswarkoty Nitya Siddha

(b) Next to Avatar is Iswarkoty Nitya Siddha.

These Iswarkoty Nitya Siddhas are also Daivi (देवी) men, but they are not Avatar.

Daivi is one from whose body the Soul emanates spontaneously, but not in full measure. They come with Avatar to help him in his mission. But these people do not get God manifested in their body in the five sheaths as depicted in the Vedas. Some of these people realise God without any form—Akhanda, and some with various forms—Uchu Sakar.

Akhanda ( স্থাৰত ) is entire—i.e. God without any form.

Uchu Sakar (उँ चु साकार) is to realise and see God in various forms and thereby the seer understands. that one God appears in various forms.

"The body of Narendra (Swami Vivekananda) is so built that he realises God without any form."

-Shri Ramkrishna.

"The body of Rakhal (Swami Brahmananda) is so built that he sees God in various forms."

-Shri Ramkrishna.

#### IV

# Kripa Siddha

Kripa Siddha (ऋपा सिद्ध) is he who sees God through sheer grace of God. There are two stages of these people. The first condition is to get God-the-Preceptor. Godthe-Preceptor, when first seen, is an unknown human form. You never saw the man before. He is made of God's light. He speaks. He teaches. You never expected to see him as you do not know the A. B.C. of him. The Soul, emanating from the body, has assumed the human form. It is His sports and it is His grace to you. But you do not know how it has happened. You are simply filled with bliss and wonder. Of course, all the processes will be known to you in course of time. "A room has been kept in darkness for a thousand years. A light has been carried there in the room. The room is illuminated in the twinkling of an eye."

### -Shri Ramkrishna.

The second condition is—"God will appear before you and tell you about your realisations. Then you shall know that your realisations are correct."

### -Shri Ramkrishna.

Your own image comes out from your body, stands before you and says to you, "You are blessed with the grace of God."

Your thinking that you have got God's grace is a misguiding imagination. God must be seen and realised, and then He must be speaking out the thing to you.

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# Hathat Siddha

Hathat Siddha (इटात् सिद्ध) is to see God and to get His grace in an unexpected and unthought of condition.

Shri Ramkrishna was aged eleven years only. It was in his native village. The temple of the goddess Vishalakshi (lit: the big-eyed one) was situated on the other side of the meadow attached to his village. The ladies of the village were on their way across the meadow to worship the divine mother on a special occasion. He accompanied them. While on his way in the meadow, he saw a light and swooned. He saw God and went into Samadhi (got himself transformed into God). The occasion was something unheard of and unthought of for a village lad of eleven years.

Kripa Siddha and Hathat Siddha are of akin and alike nature. Unexpected and all on a sudden, God-the-preceptor comes and gives his grace to you. Even at the time you do not know that he is God-the-Preceptor: you do not know who he is or what he is. You never saw him before. He is in human form but he is made of light. He speaks. You are simply amazed with awe and wonder.

A man is passing by in a public street. He stops and picks up a diamond, *Manik*. Such is the state of *Hathat Siddha*.

The man who has picked up the diamond is fully conscious of it. But this does not end here. The diamond itself gives publicity. God will reveal the thing to a friend in a dream. He will come to you and tell you, "Well, I have seen that you have picked up a diamond". And again, to corroborate the dream of this friend, another friend will see a dream very akin to the first dream. You do not know that he has seen the dream, but he will approach you and tell you, "Yes Sir, I have seen that you have picked up a jewel which does not know any value." The second dream establishes the publicity in full measure.

The simile, given by Shri Ramkrishna in case of Hathat Sidda, (see page 33) represents the whole picture of transformation of life-power to God in the body.

"The rich man"—is God with a form.

"To get the daughter in marriage with the poor

man's son." "Bhagavati Tanu" is the form made of the emanated God's light in the body. A daughter is born of you. The daughter has come out from your body. Here also the Bhagavati Tanu will be seen both inside the body as well as in the outside. She is the daughter of the rich man God. Though the daughter has come out from God, yet she is your wife. She is your companion for ever.

"House"—It is a seven-storied house (body). Each floor has got a plane. There are seven planes.

"Furniture",—is realisations as seen in each plane.

"Car"—indicates motion—the motion of the life-power. Life-power is *Kundalini* and can be seen in the body. She was seen by Shri Ramkrishna. She looks like a serpent made of light.

"Servants"—All the senses become your servants. Thus you get control over them.

"Maid"—Maya or the body becomes your maid. It means you get full control over your body.

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#### VI

### Swapna : Siddha

Swapna Siddha—The lucky man who sees and becomes God in dreams is called Swapna Siddha (स्वप्रसिद्ध).

"He, who is Swapna Siddha, is liberated one."

-Shri Ramkrishna.

Among the known figures in the 'Gospel of Shri Ramkrishna', Mr. Biswanath Upadhaya, generally designated as 'Captain', the Consul General of the Maharaja of Nepal, was the first man who saw Shri Ramkrishna Shri Ramkrishna in a dream. was an unknown man to him at the time. He did not see him before, nor was he aware of him. He dreamt-'He was standing at the backgate of the garden to the temple of Dakshineswar. Therewas a big heap of cowdung. A thousand-petaled lotus in full bloom was seen over the heap. Shri. Ramkrishna was standing by the heap and showing. the lotus to Mr. Biswanath. Some two months went by after this dream, when one day Mr. Biswanath came on a holy pilgrimage to the temple Dakshineswar-where Shri Ramkrishna lived. came upon Shri Ramkrishna there for the first time. He was struck with wonder. He at once remembered his dream. This was the man whom he had seen in . dream! He surrendered himself at the feet of Shri Ramkrishna and became a life-long devotee.

'Heap of the cow-dung'—represents the body first and then the world. All around the maddening world there is 'woman and gold', a strenuous arrangement for enjoyment and pleasure of the senses, an uproar of selfish competition: yet, in the era, the thousand-petaled lotus will bloom in this human body; God will emanate and manifest Himself, and He will be seen. It is His will, His sport and He will do so. The dream Mr. Biswanath dreamt reveals the picture of the era of Shri Ramkrishna and this will come to pass.

Shri Ram Chandra Dutta, a doctor and chemist to the Medical College of Calcutta, was the first man to get his initiation from Shri Ramkrishna in a dream. He was sleeping in his place at Simla, a locality in Calcutta, some five miles off from Dakshineswar temple. He dreamt Shri Ramkrishna giving him initiation in the dream. He woke up, came to Dakshineswar temple and met Shri Ramkrishna. He told his dream to Shri Ramkrishna who heard it. He was seated at the time, but hearing the dream, he jumped up and danced with joy.......

Both Chandogya ( छान्दोग्य ) and Brihadaranyaka (बृहदारएयक—the names of the two different Upanishads—parts of Vedas) have dealt with divine dreams. They are of opinion that realisations and manifestations of God in dreams are purer and finer than the manifestations and realisations of God in an awakened condition of the body.

Joseph was engaged to interpret the dreams of the Pharaoh in Egypt.

God spoke to Moses, "Henceforth I won't come and talk with you in person, but I will convey my command in dream."

In Buddhism the arrival of Buddha in the world sprout out of a dream dreamt by Maya Devi, the mother of Buddha, who dreamt a white elephant, coming down from heaven, entered her womb and in normal course Shri Buddha was born.

Shri Ramkrishna's father in the present era also dreamt that "Raghubir", the household deity, appeared and told him that He would take His birth as a son to him.

The Old Testament is full of divine dreams.

The New Testament has also plenty divine dreams.

Mohammed dreamt that he was carried in a chariot of seven horses to Heaven near Allah (God) and from Him he received instructions and command.

Shri Ramanuja, the great saint and philosopher of southern India and the founder of the School of qualified non-dualism (A.D. 1017-1137) was ordered in a dream to go to Delhi during the rule of the Pathans in India and to bring the image of a god from the palace of the emperor. He went to Delhi, brought back the image and set it up in a temple of Shri Rangapattam in the province of Madras.

Shri Chaitanya (the first Avatar—prophet of Bengal, born A.D. 1485) got his initiation in a dream.

"To get initiation in a dream is the supreme luck which a man can aspire to as a man."

-Shri Ramkrishna.

Shri Chaitanya uttered these holy words (मन्त्र) to the ear of Shri Keshab Bharati (his preceptor) who in his turn gave back these holy words again into the ear of Shri Chaitanya.

The lucky man getting his initiation in a dream should not take initiation again from any other human agent. God is in the inside of the human body. He, out of mercy to man, manifests Himself in words within the man and thereby He makes him His own chosen man through these words and becomes his guardian and preceptor.

Shri Chaitanya at *Gambhira* (the place where he lived in Puri in the province of Orissa) realised in dreams almost all the sportive forms of Shri Krishna, an ideal *Avatar* of India, as set forth in the holy book of 'Shrimat Bhagavat'. In dream *Atma*, God within Shri Chaitanya, manifested Himself, assumed the form of Shri Krishna and showed him all the sportive forms.

Shri Vrindavan Das Thakur, a devotee of Shri Chaitanya, closed his famous book 'Shri Chaitanya Bhagavat', with realisation in dream of Pundarikaksha Vidyanidhi, another devotee of Shri Chaitanya. Pundarikaksha Vidyanidhi had been to Puri to pay his regard to Shri Chaitanya. He went to visit the temple of Juggernath, the Lord of the world, in the

company of Swarup Damodar, a devotee of Shri Chaitanya. There in the temple they marked some irregularity in the conduct of service to the deity. It aroused a dissatisfaction in Pundarikaksha and he pointed it out to Damodar. They spoke lightly over it. Then they came back to their place. At night, Pundarikaksha dreamt—'Both Juggernath and Balavadra appeared before him. They commenced giving him slaps on his cheeks for his irreligious thoughts in the temple.' He got his cheeks swelled with marks of finger on them. In the morning Swarup Damodar came to Pundarikaksha and saw him in this plight.

The life of the great saint Tukaram in the province of Bombay was full of divine dreams. Vithoba (विठोबा) was the household deity of Tukaram. The Atma, God in Tukaram, assumed the form of Vithoba and expressed Himself in Tukaram in various sportive forms. In dreams, Tukaram got Vithoba as his God-the-Preceptor, Satchidananda Guru. There was a wonderful episode in the life of Tukaram. Tukaram was not a man of letters. He did not know how to read or write. But in dream Vithoba taught him how to read and write, not only this, but also to compose the holy songs which even now are reckoned as the best holy songs ever written in the Marathi language.

Somehow or other, to see God and to realise His sportive forms in dreams was a lost chapter. Shri Ramkrishna has again given life to it and established it.

Shri Ramkrishna said to Shri "M", the author of the Gospel of Shri Ramkrishna, "If, in a dream,

you find me giving instructions, then you shall be knowing that he is *Satchidananda*, God, assuming my form, giving you instructions."

God releases Himself from the body, assumes the human form of condensed light of God and gives His grace to him.

"The father has taken charge of his own child."

-Shri Ramkrishna.

Ram Babu, Master Mahasaya (Shri M), Baburam Maharaj, (Swami Premananda) and some others received their initation from Shri Ramkrishna in dreams.

Human life is a certain period of time. This span of time consists of four parts. They are: (1) Waking condition (जामत), (2) Dreams (स्वप्न), (3) Profound sleep (सुपुप्ति) and (4) Turiya (तुरीय—lit; the fourth part).

Turiya means the rising of the life-power (সাবা থাৰিব) and getting it converted into Brahma or Supreme existence. This Supreme existence has got its symbol. It is seen. It looks like fog inter-mingled with light moon beams. Not only this, but of this fog come out human forms. They are in a sportive mood. They run. They talk. They drink. They play with each other. The realisation of Shri Ramkrishna is cited here to throw light on the matter:—

(Shri Shri Ramkrishna Kathamrita—the 4th part. The Gospel of Shri Ramkrishna 23rd. Oct., 1885)

Shri Ramkrishna—"Do you know what realisations

came down upon me in this changed state of bliss (Bhava) \* and what I saw then?

"A meadow some six or eight miles in extension, was before me. Through the meadow lay the road to Sihor (a village near Kamarpukur—the native village of Shri Ramkrishna). In that meadow I was alone. There appeared a sixteen-year-old Paramahansa † boy and exactly he looked like the one I had seen beneath the banyan tree at the Panchavati (中華中記) of Dakshineswar.

"All around lay a fog of bliss. There emerged a boy, thirteen or fourteen years old, out of it. Only his face was seen at first. It was Purna's face (Purna—a boy, devotee of Shri Ramkrishna). Both of us were naked. Then began our sports of running with a great hilarity to the meadow. The running made Purna thirsty. He drank some water from a pot and offered me the remnant. I said, 'Brother, your leavings, I cannot take.' On this, he kept on smiling, got the tumbler washed and brought fresh water for me." This was the realisation made by Shri Ramkrishna in the *Turiya* state and it is not an ordinary *Bhava* or bliss.

<sup>\*</sup> Bhava (भाव) is bliss. It is not confined to a single state but it has got variety in it. Some are light and some are deep.

<sup>†</sup>Paramahansa is one in whose body God gets Himself separated in full measure. The state of Paramahansa is visible in the body of one who has attained the Paramahansa state. It is simply to ask him—"Has God

Susupti ( सुप्रति ) is profound sleep. At the outset, as well as at the end of sleep, realisations appear, but neither during the sleep, nor in the fully awakened condition. Such realisations are reckoned as realisations in Susupti or profound sleep.

In all these four states of life, viz: (1) Waking, (2) Dreams, (3) Profound sleep or Susupti and (4) Turiya or Supreme conscious existence, there are different realisations of God's sportive forms in the body.

There are some lucky fellows who see God in all these four states of life.

Some again see the sportive forms of God in the three states:—(1) Waking, (2) Dreams and (3) Profound sleep.

There are some who see God in the two conditions:—(1) Waking and (2) Dreams.

Some again see God and His sportive forms in Dreams only. These people are called Swapna Siddha.

In dreams, they get their body purified, their thinking and feeling purified; they get their Satchidananda Guru or God-the-Preceptor; they see God's light; they get themselves transformed into

separated from your body?" Before he can speak, a light contortion will come upon him; the facial outline will get a bit swelled and to the eye of the spectator, it will appear that something in the body of the man is rising towards his head and bringing about all these outward changes.

God and finally they see the *Avatar* or the descent of God assuming the form of a man in them. But all these happenings come to pass through sheer grace of God.

The era of Shri Ramkrishna reveals that a man may see all the sportive forms of God and God with all the attributes in dreams, and this is the first occurrence of its kind in the annals of the world.

The lucky man who has seen God and become God in dreams i.e. Swapna Siddha, is fully aware and has obtained the grace of all other four forms and processes of Siddhis or seeing God and becoming God.

He has seen God in dreams; he is Swapna Siddha.

All these divine dreams come without any previous knowledge, so the seer is *Hathat-Siddha*. He got the grace of God without the least expectation.

Without the grace of God nobody can dream all these divine dreams, so he is Kripa Siddha.

Again, this Swapna Siddha is also a Nitya Siddha, as he has got spontaneous emanation of God from the body, and the first form of emanation is Satchidananda Guru or God-the-Preceptor. If a man is not favoured with a Satchidananda Guru, then there is no chance for him of either seeing or realising God.

Furthermore, a Swapna Siddha becomes a Sadhan Siddha or Dhyan Siddha in no time and with no exertion of his own, and then God with a form appears to him and says, "Well, you are a Dhyan Siddha".

#### VII

There is hardly any chance to see and realise God by self-exertion—Vividisha. Before getting the bliss of Dhyan Siddha—it is seen that there is a meandering river and the current of the river is terrible and the devotee has got to go to the destination in the realm of bliss in a round-about way.

This attainment of Siddhi or the fulfilment of life's purpose, has got its own measurement. It depends upon the measurement of the emanation of God from the body. Bliss comes to him in different degrees of intensity.

Shri Ramkrishna used to signify this degree by 'annas', saying—one anna, two annas, four annas, and eight annas. Sixteen annas mean full measure or a complete silver coin. He asked Shri "M", the author of the Gospel of Shri Ramkrishna, "How many annas of realisation of God have I?"

### Sadhan Siddha or Dhyan Siddha

The terms Sadhan Siddha and Dhyan Siddha are synonymous. Both of them mean to see and attain God by self-exertion. It means to get your mind drawn off from the world, from the body, eliminating all the animal life and getting the divine life expressed through the seven planes and lastly, thereby to see God and to get yourself transformed into God with attributes and without attributes (Saguna and Nirguna).

The holy Bhagavat Gita says—"One in a thousand thinks about God. Again one of a thousand thinkers sees God. One, in a thousand among the seers of God, attains God (Satchidananda). Again one, among the attainers of God, becomes God with forms and without forms".

Chandidas, the Vaishnava saint, says,—"It is one in ten millions".

Ramprasad, a Bengali devotee and writer of songs about divine mother, says—"At best, but one or two get freed from the bondage of the body of one hundred thousand aspiring after God."

Shri Ramkrishna says, "It is with great difficulty and exertion that one may attain God".

Shri Ramkrishna was a perpetual positive. He was ever conscious of God and this consciousness was his life. He told Swami Vivekananda, "There are two principles—Yea (अस्ति) and Nay (नास्ति). Discard the negative one and take up the positive one". He had no negative in his character. In his conversations with his disciples and devotees, whereever he remarked "Not so easy", "With great difficulty", "Very hard", etc., they are to be reckoned as negative.

The sheer mercy of God enables one to see God and not one's own exertion.

God in the form of matter, Atma, is attained.

according to the rule of Vidyat in the Vedas, but not by Vividisha as set up later on.

God cannot be attained by self-exertion: so Sadhan Siddha is an impossibility.

When a man attains the state of *Dhyan Siddha*, God assumes a human form, made of God's light, appears and says, "Well, you are a *Dhyan Siddha*." It is an averment and a bliss showered upon him. But this happens only in the case of a *Nitya Siddha Iswarkoty Avatar*. In case of a *Nitya Siddha Iswarkoty*, it turns out that whenever he sits in *Dhyan*—self-elimination, his inner-self at once transforms into God without any form.

Shri Ramkrishna said about Swami Vivekananda, "Naren is *Dhyan Siddha.*"

Furthermore, he added about Dhyan Siddha, "Dhyan Siddha has got God freed from his body."

#### VIII

Some twenty-six years back from the date of commencement of writing this, a divine dream was dreamt. It started to clear the meaning of the similes and metaphors often used by Shri Ramkrishna in the Gospel of Shri Ramkrishna. These similes and metaphors revealed the inner aspects of transformation of the lower-self into the Supreme-Self in the process of Yoga or, in other words, the sportive forms of God as seen in the body.

A divine dream came upon the seer in the most unexpected way, as a particle of it was never thought of, nor was it so heard from any body, nor read in any book. It is given out here and it runs thus—

A beautiful garden—an unique creation. The human language is not befitting conveyance to have it described in full measure.

A charming house is in the middle of the garden. A landscape picture is not so beautiful. The house is of a circular shape. The platform of the house is very high one and the house is placed over it. There is a verandah all around the house. The verandah is trimly decorated and the decoration is a model of artistic taste.

A large room is in the middle of the verandah. It looks like the court of a mighty eastern monarch.

There is an exquisitely fine sofa in the middle of the room. A lovely and tempting bed is on the sofa.

A 'Babu'—the owner—is lying on the bed, resting his head on a bolster. His very appearance speaks that he is the master. The figure is neither very fat nor very lean or thin. The whole of his body with the exception of his face is covered with a milk-white sheet of cloth. The face is well-shaven. On the floor, there is a smoking apparatus (Gargara—used by Nawabs in India) with a long pipe. Language fails to give out the artistic finery of the smoking apparatus and the long pipe attached to it. One end of the pipe is in the mouth of the master, but no smoke is seen to come out. The colour of the face of the master looks like that of the face of a wax-doll as seen in the gallery of Madame Toussand. He is m iddleaged and silent. His eyes are closed.

The seer of the dream is standing on the floor by the sofa. His eyes are firmly fixed on the face of the master.

The room is quiet and in solemn silence. Some time goes by. The seer quietly leaves the room and comes out to the verandah. Surrounding the verandah there are circuitous stairs leading to the picturesque passage of the garden. He comes down to the passage. It runs straight and is not a very long one. It leads him to the gate at the entrance of the garden. The gate is shut with a fixed row of iron railings with an iron wheel at the top. The passage

is barred. The road of the world runs in the front of the closed passage of the garden. The seer is a strong man. He picks up a railing with an iron wheel. The passage in the garden gets its out-let into road in the world. It is for allowing the people to get into the garden and to see the 'Babu' (God's face). In that posture he stands and the divine dream disappears......

The commandment in dream according to which the transformation of the lower-self to the Supreme-Self ( यौगिक रूप ) of Shri Ramkrishna Devah's perennial sayings is written:—

Shri Ramkrishna has an airy appearance. There are only outlines of his form and figure in the air and they are distinctly visible.

He is saying, "Well, I have been fed and well-satisfied in hearing the Gospel of Shri Ramkrishna and the explanations given at the time of reading." Hearing him, at once, it passes through the mind of the seer of this divine dream that he is ordering the seer to feed him by writing the explanations of the inward transformations as seen in the process, when God emanates in all the sportive forms from the body till He transforms into the Supreme Bliss. The mind of the receiver of the commandment turns out to be heavy. The seer bursts out and speaks with a laden heart—"Where is the document to be followed?" He replies with a voice four times louder than that of the seer, "The document is with Mahendra Master"

(Shri "M"—the writer of the Gospel of Shri Ram-krishna). Furthermore, by stretching his finger, he points out Shri "M", seen at a distance in an airy form. The divine dream vanishes. The seer clearly understands the meaning of the commandment in the dream.....

The room is but a small one, but we are accommodated there. Some twelve or thirteen friends of us meet there. The Gospel of Shri Ramkrishna is read and it is read in the morning, afternoon and at night. The reading continued for five years from July, 1943 to the end of 1948. We have been known to each other for a very long time, some for twenty-five years, and even in some cases for more than that, except two of them. One of these two friends got his command in dream and came; the other one was his companion.

All these friends are blessed with God-the-Preceptor, Satchidananda Guru. They have seen various sportive forms of God in dreams in the process of self-elimination (ध्यान) and in trances. Shri Ramkrishna has given his grace to these friends and thereby, it is proved that a lotus blooms in a heap of cow-dung, as all these friends are very ordinary people. They have attained Siddhi (सिद्धि), or in other words, have seen God according as His grace is distributed.

Shri Ramkrishna has revealed to these friends the state of realisations in a very amazing and new

way. The state of realisation of one friend is revealed in a dream or in a trance to a second friend and the second friend's state is seen by a third friend. Again, there are some who see the sportive forms of God both in their body as well as outside and hear His voice speaking by self-revelation. One friend in a dream is seeing that a second friend is in Samadhi, transformed into God, in a room of a seven-storied house. Again, some one is seeing God's light in a dream and transforming into God in Samadhi. The dream passes by and he retains every item of the dream in his memory.

The Gospel of Shri Ramkrishna is read in the room among these friends. Each and every perennial saying of Shri Ramkrishna is explained in the form of the sportive forms of God as seen in the body.

To quote an instance, "The ray of the sun falls on the ground and it differs from the ray which falls on water, and the ray fallen on water again differs from the ray falling on a mirror."

-Shri Ramkrishna.

The explanation as seen in the body is made among the friends and it runs thus:—

God is in the body covering in and out every minutest part of it and in an invisible way; thus is seen—'the ray fallen on the ground.'

God in the body assumes a human form made of God's light and appears and talks or is seen within

the body speaking there. This is—'sun-ray fallen on the water' (Karan or Bhagavati body).

In the cerebrum when God from the body is collected, deposited and showed by God-the-Preceptor, it is—'the sun's ray on the mirror.'......

The reading of the Gospel of Shri Ramkrishna got slackened. It was so revealed in dream that it would come to pass. One of the friends, the reader one, appeared in a dream to another friend and told him that he was tired of reading any more. So it has been ordered by Shri Ramkrishna to feed him by writing the explanatory notes of his conversations held with his disciples and devotees.

Previous to this commandment, a few dreams in connection with writing this annotation were dreamt.

The seer dreamt that he was in a running train. The compartment of the seer was over-crowded. A conversation ensued about God and a pretty long talk it was. All the way the seer had a pencil in his hand. The train reached the destination of the journey of the seer. He got down. There was no pencil at the time in his hand. He made his way towards the platform. Another passenger, in haste, came down from the train, took a run, came to the seer, placed the very pencil at his hand and vanished. The dream left him with the pencil in hand. The meaning of the dream was a mystery with the seer.

But after commandment for writing explanation, the exposition was made out and became obvious.

A monk (Sadhu) friend dreamt that another friend of our group told him, "Well, let all these happenings about the sports of God be given publicity to. No new-comer is to come to our room any more and it is warned."

This monk again dreamt a second dream. The writer of the explantory note was engaged in writing. It amazed him, as the writer was not in the habit of writing and was seldom seen by him to write. The scene was in our small room. The monk wanted to pass by the writer to the other side of the room. A hesitation came upon him. But it struck him at once that the writer was their friend and there was no cause of being afraid to come to him.

Another friend living in a distant village dreamt. The dream ran thus—"Well, so far what is done, is well and good; but now, a new document in writing is to be given to Shri Ramkrishna Devah."

With the commandment of writing out the annotation, these three dreams became clear as they were the messengers of the order given by Shri Ramkrishna.

### IX

Some three friends of the group disagreed and opposed the writing, as it was against the convention of a seer to give publicity to his realisations. It was decided to hold up the writing till further order was obtained, not by the writer but by somebody else.

No sooner had it been settled, than a friend of the group said, "Well, I have dreamt a dream and it is not yet spoken out; it concerns the annotation."

He related the dream—'He and another friend of the group were sitting side by side in a room. Before them there was a raised platform and the usual reader of the Gospel of Shri Ramkrishna was explaining Shri Ramkrishna's conversations from the Gospel. A dazzling light all on a sudden appeared at the door. It drew his attention. He turned towards the light. In the midst of the light Shri Ramkrishna Devah was seen standing. He addressed the reader and told him, "I have been well fed with reading of the Gospel." He finished. The reader at once turned and asked him, "Am I to feed you by writing annotation?"

Shri Ramkrishna .... "Yes."

Reader .... "Where is your document (book)?"

Shri Ramkrishna ... "It is with Mahinder Master (Shri "M")."

Just at this time, the seer of the dream stood up, approached and wanted to speak out something; but he swooned and fell down at the feet of Shri Ramkrishna Devah.' For a pretty long time after the dream had left him, he was in a benumbed condition. When full consciousness came back to him, he found himself wet with perspiration.

This dream was a confirmation of the first commandment but it could not give us entire satisfaction to commence the writing. It was kept in abeyance as agreed till a further commandment was heard at least from one of the three friends opposed to the writing.

It was a Sunday when the difference of opinion occurred. But in the night of the succeeding Monday, the friend, first to raise objection against writing, dreamt this dream:—

'It was a market. On a wall of the market a tin pipe of big dimension was fixed. Beneath the pipe there was a big rectangular tin box. Honey was coming down from the pipe fixed above to the box, placed below, and in continuous flow. There were two men standing by the pipe and the box. The honey was collected and brought by them from the forest. It was they who poured the honey into the pipe. The big rectangular cistern below the pipe had a thin rubber tube fixed in it. With full force, honey came out from the rubber tube and was distributed to the people of the market.'

Honey is the symbol of divine consciousness.

To see honey in a dream is a second class realisation of the divine consciousness.

The full exposition of this divine dream is not given as it is very personal in every item.

It was he who first revolted against writing, but on the second day this dream was dreamt by him; on the fourth day this dream was related to us; on the sixth day he burst out saying, "The meaning of this dream is clear to me. There is an order in it for you to continue the writing. The writing will distribute divine consciousness 'honey' to others."

The second oppositionist friend dreamt another dream:—

'A broad road was running straight. It was a two-storied road—one on the other; but they looked alike and ran parallel. The road above, the second one, had many lanes, by-lanes, and alleys attached to it. There were numerous manholes between these roads connecting each other and giving facility to look through. It was so arranged that the voice from the basement road could be heard in the upper road and vice-versa. The seer of the dream was on the upper road and his God-the-Preceptor was below in the basement road. Both of them were moving on, the seer above and his God-the-Preceptor below. Every manhole in the road gave them opportunity to look at each other and to exchange talks. God-

the-Preceptor from below asked the seer aloud, "Hallo friend, where are you?" The seer replied, "Well, I am here, Sir!" God-the-Preceptor came above and met the seer, as if it was so previously arranged.'

"There are two kinds of meaning to a word—one coming from without as used in everyday life, and the other coming from within—seen and realised in the body."

-Shri Ramkrishna.

This dream was a concrete picture of the saying of Shri Ramkrishna Devah—"The sense coming from without and from within."

The third oppositionist friend got this realisation in meditation—

'He was in deep meditation and his consciousness was transformed into a divine one (Samadhi). He saw the full moon there in him. The moon melted and flowed down on the earth.'

"The moon is the symbol of perfect and pure love (Bhakti to God)."

-Shri Ramkrishna.

"Love to God is the Moon (भक्ति चन्द्र) and knowledge of God is the Sun (ज्ञान सूर्ये)."

-Shri Ramkrishna.

There were three oppositionist friends. Their

realisations in connection with the annotation ran

- 1. Honey is distributed among the human race.
- 2. The annotation contains both the outer expositions of Shri Ramkrishna's conversations and teachings, and the inner expositions as seen and shown by God in human body.
- 3. The annotation is molten moon which will create love of God in a man.

The obscurity of these friends were removed by their own realisations and it was sheer grace of Shri Ramkrishna.

## MARCH-1882

# Place: - Temple of Dakshineswar.

(Henceforth Shri Ramkrishna will be spoken of as "Thakur" when required as it is so done in the Gospel).

1. "Speechless stood Shri M and kept on looking."

(Shri M is the pseudonym of Shri Mahendra Nath Gupta, the author of the Gospel of Shri Ramkrishna.)

Everyone looses his voice when God is seen. To loose one's voice means to get one's inner-self transformed into God. At the sight of Shri Ramkrishna, Shri M has lost his voice. He, without his knowledge, has become transformed into God; but here it is a meagre sign of inner transformation ( समाधि ).

The voice of Shri Ramkrishna has made God get awakened in the body of Shri M. Thakur is before the eyes of Shri M and his voice is also heard, so Shri M is speechless. Thakur is God in flesh and blood and a living image of Satchidananda or the Supreme Bliss.

2. "As if Sukhdevah in person were speaking out the process of manifestation of God in the body."

Shri Aswini kumar Dutt (a bhakta and patriot of Bengal) once asked Thakur about Shri Keshab Chandra Sen (leader of Brahmo Samaj). Thakur replied, "He is a God's man." The reply announces that there are God's men. Our Shri M is also a God's man. Along with Avatar comes the retinue of Avatar. Both Shri M and Shri Balaram Bose (a devotee) were seen by Thakur in the company of Shri Chaitanya (the founder of the Vaishnava sect in Bengal and an Avatar) with open eyes.

Shri M is a God's man and he is seeing the world with divine eyes. He sees the inner truth and speaks out the truth—'Sukhdevah in person.' Sukhdevah was the son of Vyasa. He related the process of the transformation of the lower-self into the Supreme Bliss in the body. He was looked upon as an ideal monk of India. Sukh was a living image of manifestation and emanation of God's knowledge in the body. He was not so by self-assertion but he was so made.

This mythological hero Sukh is a perpetual one. It is not true that in days of yore it was so and it cannot come into being again. In the body where God will get Himself spontaneously manifested in full measure, the very same man will be a Sukh—the living image of God's knowledge and he will relate God's sport in the body to mankind.

At the age of eleven, Thakur was on his way to the village Anur. God emanated and manifested in

Thakur and Thakur's inner-self was transformed into God (समाधि). From the very same day Thakur's inner-self got converted into another Sukh in embryo. This happening in Thakur was a rare one as it exceeded the record of Sukhdevah.

It was so recorded in the *Purana*—the old records—that *Sukh* was twelve years in the womb of his mother. Then he came out.

At the age of twelve years four months, God-the-Preceptor assumes a human form, made of God's light, appears in the body, gives him His Bliss denoting the whole future life of the devotee in a single word, teaches him the whole process of yoga (Rajyoga), the method of transformation into God, and then disappears.

The God is in the body. The man is not aware of Him. He comes out and makes the man conscious of divinity in him. The man sees all these occurrences. Now Sukh is born in the body in embryo.

Then commences "Sadhan" or transformation of the inner-self into Supreme Bliss. Innumerable are the conditions and realisations through which the inner-self passes and transforms till it reaches the void zone where no ego or the last tinge of feeling exists (त्रह्मज्ञान). Then descent follows. God in the body comes down first from cerebrum to throat, then again from cerebrum to the waist and lastly in the form of a manikin—'Manus Ratan' (मानुष रतन). This manikin speaks out the process of

God's sport in the body. "Mother, I do not speak but you speak."—Shri Ramkrishna.

Here God in Thakur has been addressed as. Mother.

Life of Sukh has got only two chapters. The first chapter contains the history of emanation and transformation of God in the body till finally he becomes 'Manus Ratan.' The second chapter is to relate and transfer his realisations to others. To hear all these narrations from the very mouth of Sukh himself produces an off-hand realisation and to read these narrations will also render the reader a secondary realisation. But these realisations vary. They are conditional and keep in tune with the emanation of God—of course, spontaneous in every case—from the body.

## 3. "The place where all holiness have met."

According to the Vedas, there are seven planes in the body, and according to the *Tantra* (বন্দ্র), there are six circles (বন্ধ). These planes and circles are made of God's light and they look alike save and except the seventh plane about which Tantra is silent.

Tantra is a treatise of self-realisation in the form of Divine Mother and in the end it gets emerged into the ultimate reality. But in the process it does not reveal such various forms of manifestations of God as is done in the Vedas and Vedanta.

These planes or circles are called holy places as God manifests Himself, and by His manifestations they are made holy.

After crossing the sixth plane, Kundalini—the life-power—has entered the 7th plane and transformed into Atma, God. He is seen. All holiness meet there where there is God.

4. "In Puri, as if Shri Chaitanya, with Ramananda, Swarup and other devotees were talking about the sports of God in the body."

This is but the second chapter in the life of Sukh where God, devotees and God's sports come together and are spoken of.

5. "When once you hear or utter the name of Hari or Rama and hairs on your body stand on end and tears roll down....."

God is called by some 'Hari' and by some 'Rama' in Inda. God and His name—appellation—are one and the same. Because God in form (सगुण ब्रह्म) ultimately transforms into sound (नाद) and also viceversa. God is evoked, remembered and He is come. God is in the body. He is remembered and He responds immediately. This response fills your body with a thrill of pleasure. These tears and standing of hairs on their end are but outward manifestations all over the body of the response of God within.

6. "The evening prayer (सन्ध्या) makes the body work up to emanate God from and in the

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body (गायत्री), and this emanation ultimately turns into sound (ॐ—नाद्)."

Sandhya ( सन्ध्या ) is evening prayer. It is gross.

Gayatri (गायत्री) is the innumerable realisations in course of transformations of God in the body till Hefinally transforms into sound only.

Om(ॐ) is Nad (नाद)—the last sound. When the sound is penetrated, there remains no consciousness, not only human consciousness but divine consciousness also.

## 7. There lives one "Paramhansa."

Paramhansa (परमहंस) means gander.

The man who attains and realises God in full measure in the body in accordance with the manifestations and realisations as laid down in the Vedanta is called Paramhansa. According to the Vedas, there are five sheaths. Yes, they are in the body and they are seen. Life-power (कुडलिनी) gets itself transformed in each sheath and produces different kinds of manifestations and realisations. It is called Agam (ञ्रागम)—ascent. The life-power is rising to the cerebrum.

The God is rising from the body—the milk is being separated from the water. Here water is body and milk is God.

God with form is milk and then transforms into butter (Atma). The milk in full measure (in the form of cream) is separated from the water and the cream is.

made into butter. The body and God are separated from each other. This separation is manifested in the body. The head with neck will keep on moving quickly from right to left. There will be a noise like a ripe betel-nut or a well dried cocoanut in a shell and it will be heard. It is required to ask such a man, if God in him has separated from his body. Before his reply comes, these movements of neck and head will come upon him and it will be seen. It is Brahma Vidya (ऋ विद्या)— the Supreme Culture. As soon as the man who has attained this culture will hear this, without any effort on his part, the culture in specific form (as there are other forms), will get itself manifested in his body. It is the manifestation of inner Truth in the physical body.

"Some people have heard about milk, some people have seen milk and some again have drunk milk and by drinking they have become strong and well-nourished'—Shri Ramkrishna.

'To see milk'—is to see God in the body.

'To drink milk and thereby to be strong and nourished'—is to be aware of the attributes of God. This man is called *Vijnani* (विज्ञानी)—that is, a man having knowledge of the attributes of God. Such a man, endowed with the knowledge and characteristics of the *Atma* seen in the body is *Paramhansa*.

8. "What a nice place! What a loving man!

How charming his words are! The spot has charmed me."

The awakened God is in the body of Shri Ramkrishna and He has expressed Himself here in divine sweetness. So here, everything is beautiful and everything seems to be charming.

The magnet has attracted a piece of iron and the iron is helpless.

9. "Alack, books? No, dear no! All the world of knowledge is in him."

This remark is made by *Vrinda*, a maid of this temple. She is in touch with Thakur; so truth is coming out from her.

Books contain knowledge. All the knowledge of the world are in Thakur.

God is in man. The world is in God. The world is conscious but for divine consciousness. The very same divine consciousness speaks through Thakur.

10. "It took him (Shri M) aback to hear that Shri Ramkrishna was not a reading man."

Shri M was a man of English education.

The Europeans are of opinion that knowledge comes from without. They analyse the world and thereby want to reach the Truth. Shri M was of the same opinion with them. So he was amazed to hear that Thakur did not read any book. Only by two letters Thakur upsets this opinion of the European scholars.

They are Ma ( $\pi$ ) and Ra ( $\pi$ ) Ma—means God. Ra—means the world.

God first, then comes the world.

God is seen in the body and the world is seen in the God. It is called Viswarup ( विश्वस्प ), or God is in the form of the world or God is the world. The devotee is also in God; nay, he himself is God. He opens himself up and sees the world in himself. Here starts the knowledge of Vedanta and this is the first realisation when God has separated and expressed Himself from the body in toto. God is His own creator and His expression of the Self is His sports.

11. "Shri M marked that Thakur was becoming absent-minded every now and then. Later he came to know that this is called Bhava—transformation to God by part in the body."

It is called the condition of 'Ardha Bajhya' (अइ बाह्य) half-man and half-God. God has emanated from the body not in full measure but by half. Its manifestation is visible lengthwise in half portion of the body. It appears and is seen in the right side. The face on the right side contorts and looks swelled; the eyes get closed; half of the tongue looses its power of speech and hairs on this side of the body stand on their end.

12. "Such changes both of mind and body come over Thakur at evening and sometimes he looses all the senses of the outer world."

A body having no iota of lust in it is a divine one. Thakur's body was the temple of God as He emanated and manifested there in full measure. His was a divine body. Dusk is the bifercation between day and night. It brings a change in the outer world. So at dusk his divine body had a change as this happened without invocation on his part. Such change takes place in a divine body—a body having no least desire for creature comforts.

'Looses all the senses'—means to get fully changed into God (समाधि).

13. "No, no evening prayer with rituals. Mine is not so."

Evening prayer with rituals is but a showy religion. It is for the beginners. Thakur was a master in the Supreme Culture—Brahma Vidya. All that was needed in his part was either to remember or to hear any attribute of God or to think of God and God would manifest in his body sometimes in half measure and sometimes in full, and the inner-self of Thakur would transform into God. No showy religion can be performed by him who has attained God in him, as his inner-self will transform into God no sooner he will remember Him.

14. "Who is this mild mien? I feel an inclination attracting me to go back to him. Is it possible for any one to achieve greatness without a thorough scholarly education? Lo, wonder! I like coming again to him. Either

to-morrow or day after, I shall be coming again to him."

Shri M's purification of mind started at the sight of Thakur—God in person. Shri M was thinking of Thakur. Thought of God would purify the mind and body. A winged insect of rain has seen the glow of fire. It is sure to come and jump in the fire. It is not the glow of fire but of a gem and it will not burn though a jump is taken in it.

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# MARCH-1882 Place:—Temple of Dakshineswar.

## 15. "He had a moleskin wrapper put on him."

This is the first touch of description of Thakur in his ordinary life as given by Shri M. Thakur was a well-reputed monk (साञ्च—half of God emanated from the body), a saint (सन्यासी—the body and God separated) and one who attained God in accordance with the rules of the Vedanta (Paramhansa). But he had neither matted hair, nor clean uniform of of ochre colour, nor wooden sandal, nor a big staff, nor a wooden water-pot, nor any outward sign of a monk by which he might be recognised. He was dressed and looked like an ordinary plain country gentleman. What sort of Paramhansa was this?

Thakur was the God incarnation of the era (Avatar).

Every era had its own requirements. The life of Avatar (Incarnation of God) was the fulfilment of those requirements. Thakur led an ideal life of the era, keeping balance with the environment and time and as such, to teach others that His life would be followed.

It was the era of Buddha.....

Shri Buddha was seated. He had a dress put on him like that of a Buddhist monk. His whole body

was covered with cloth of yellow colour. His disciples, the monks, had the same dress on them.

The world saw Buddha and his monk-disciples. With an extreme reverence they paid their respect and homage to them but they kept aloof by standing at a distance and they eyed askance. The world did not dare approach them nor sat by them. Well, these Buddha and monks were gods—a different set of people and they were not meant for, nor did they belong to, the ordinary human race. Shri Buddha was for his monk-disciples and not for the world. My own dear one would be living my life. He had no necessity for such fine dress of ochre colour.....

Yes, it was Shri Sankar (Shri Sankaracharya —A.D. 788-820) with well-shaved head and face, dressed in ochre-coloured uniform from top to tow. Like a fountain his genius was showering sparkling water all around and his erudition and scholarship like another sun were shining and illuminating the horizon.

With all his glorious disciples Shri Sankar was found seated. There were *Padmapada*, *Mandan Misra*, *Trotak* and others. It was a mad thought to judge the superiority or inferiority in them.

It was an amazing sight to the world—Shri Sankar with his disciples. The human race with all their reverence bowed down to them and went by with a sigh of grief thinking that this life of Shri Sankar and his disciples was never meant for them, as it was impossible for them to get the talents, achieve-

ments and self-assertions of Sankar and his disciples. The human race left them and went after pondering within that God was simply for Sankar and his disciples and not for ordinary man......

Shri Ramanuja appeared in the arena after some two hundred years and a new edition of Sankar; besides, there was a severe strict rigidity in him.

With equal reverence to Sankar, the human race bowed down to Ramanuja and went by. They could not find any link between their life and the life of Ramanuja. They approached him with great expectation but they found that it was not for them.....

## Place-"PURI' in Orissa.

Look there: There was Shri Chaitanya seated. He was talking about Radha's (a lady devotee) love to Shri Krishna to his own devotees.

He looked like both Jupiter and Cupid combined together. But simply he had a torn rag on his loins. To attain God by self-exertion (विविद्धा) through privations and cynicism was introduced by Buddha and Sankar; but it was not so prominent with them as it was practised and followed with rigid principle by Shri Chaitanya in his own life.

The world saw the magnetic and dazzling figure of Shri Chaitanya. But from a distance, man gave up a sigh, lost his heart and went by. Only it passed in his mind—"Alack! He is not mine.".....

Thakur had a wrapper on his body and sleepers on his feet; yet, he attained God in accordance with the outlined rules of the Vedanta (Paramahansa).

Shri M brought back hope in the mind of the humanity by this description of Thakur who was not unlike a plain and simple man in his daily dress like others.

In winter I put on a wrapper on my body and sleepers on my feet. Thakur led a life—a very similar life like that of mine. But Thakur attained God. How am I to do so?

Yes, there is expectation and hope for every one of us. We must be remembering the announcement made by Thakur—"Uncle Moon is everyone's uncle". God is for every body. (Moon in India is a man and not a lady like Diana of Greek mythology).

Thakur attained God and through his grace I shall be attaining God also.

16. "With whom shall I talk to, when I go to Calcutta if Keshab die?"

God expresses Himself in and through a devotee. He creates a true devotee by giving him His grace. Thakur took a liking on Keshab (Keshab Chandra Sen was founder and leader of a Brahmo Sect), gave him his (Thakur's) grace and Keshab saw God in the form of Kali; so he acknowledged the existence of Kali.

Shri Keshab was a real devotee; so Thakur had a deep affection for him.

17. "Well, do you know one certain Mr. Cook is come? Is he lecturing out here?"

Thakur was perfectly sure that lectures could not render any help to make a man see God.

Lectures are but temporary measures. The people will no doubt listen to you with all attention but they are sure to forget it in no time. It does not leave a permanent stamp on the audience. No action will be produced in the body of the audience if the lecturer has got no commandment from the God. "If God frees Himself from the body then there is liberation ( मिन्त )"—and it means religion.

18. "The brother of Pratap did come here. He stopped with me for some days. He was out of employment. He told me that he wanted to live with me. I came to learn that he left his family at his father-in-law's place. His family is a big one and a whole brood of them. He was taken to task for this. Just a fancy? He is the head of such a big family! Will his neighbour feed his children, take care of them and bring them up? Is he not ashamed that his wife and children are maintained by somebody else and they have been left in an uncared of condition in his father-in-law's place? He had a severe scolding from me

and I asked him to pick up a job. Then he was induced to leave this place."

Here is a sketch chalked out by Thakur for an ordinary man to lead his life. He must be earning his own livelihood; if he is a family man he must be maintaining his family and at the same time he must be praying to be a real devotee and love God. "A gentle breeze shakes a leaf of a tree. God wills it, and the leaf is shaken."

Pratap's brother is encumbered with a family. It is so ordained and it has turned out to be so. But he comes to Thakur; that is, he has got an inclination of love to God. Yes, it is so; let him earn his livelihood, maintain his family and let him love God at the same time. This is Thakur's injunction on Pratap's brother.

Let us scan here a bit of Thakur's own life. What did he himself do at the outset? He came in the temple of Dakshineswar and took up the work of worshipping the Divine Mother Kali and he had a fixed pay for it. Then a thorough change came over him both within and without. The paid worshipper (पूजारी) got himself transformed into God. The proprietor of Dakshineswar temple granted him a pension. Thakur himself used to say, "I live on pension."

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# MARCH 1882. Place:—Temple of Dakshineswar.

## 19. "Alas, he is not free, already married!"

Continence is an essential requirement for attaining God in the body. All animal passions are but obstructions to the way of God's freeing and manifesting in the body.

"The man who has renounced the pleasure enjoyed in the company of a wife, has really given up all the pleasures of the world"—Shri Ramkrishna.

Everything on the face of the earth takes place as God wills it. The man is fettered with a wife at the will of God. So in this case it appears that God's grace is less. Had he been favoured by God there would have been no marriage at all for him.

quadress (Violage-sakli)

20. "Ah me! He is not only married but has also got a child."

A son is born of me and it is reckoned as a second birth of my own body.

"You, in another form, are your own son"— Shri Ramkrishna.

The full measure of your body has gone down at the birth of your child as he is come out from your body. It means a loss of potential power in you. So there will be very meagre emanation of God in your body and you are not favoured with all the knowledge of the sportive forms of God in you.

The body is required to be kept in tact and in an unsullied condition. Then there will be an emanation of God in the body in full measure. All the sportive forms of God will be seen. The mystery of life and death in connection with the world and everything else surrounding you will be solved. For instance, the world, you see, appears to be before your eyes. But really it is not so. You have seen God within you. Then you will come to see that this world is in God within you. Your knowledge of self-ego plus body is but a mirror and the world is reflected there. So you are seeing the world in the outside but it is exactly like a mirage—something not in existence but appears to be true and real.

21. "Is she endowed with goodness (Vidya-sakti) or badness (Avidya-sakti)?"

Goodness (बिद्या शक्ति) is conscience, renunciation, love of God etc.

Badness (अविद्या शक्ति) is to have a keen worldly attachment, to have more creature comforts, devoid of the sense of right and wrong, having no respect or regard for God etc.

God has manifested Himself in every body in the form of life-force, and in some this life-force is tinged with goodness and in some again with badness.

Why there is such difference?
It is predestination.
What is predestination?

It is very clearly exposed in the story of *Prahlada* (সদ্ধাৰ) in the *Mahavarata* (মহামাৰে), a mythology of India.

Prahlada was sent to school when he was but a mere child. He saw the first alphabet "K" and tears rolled down from his cheeks. (K is the first alphabet in the list of letters in India. Krishna, the name of God as described, starts with K). The alphabet K reminded Prahlada about Krishna. His love of God burst out seeing the simple letter K. Kiddy Prahlada was not aware anything of God. It did not matter with the child but tears came out spontaneously. The spontaneity signified predestination.

22. "And you are blessed with knowldgee?"

The man who has got knowledge of himself is called *Jnani* ( ज्ञानी ). Who is he?

The body must be in full-bloom-youth i.e. between 24 and 25 years of age. There will be no defect in the body. God in full measure will come out and accumulate in the cerebrum. God-the-Preceptor will

point out and show God (Atma). Then succeeds various sportive forms of God and they will annihilate time and space. Then comes the realisation and consciousness from within that I am not body but I am God.

This state is attainment of knowledge and he who has attained this state is called a man of knowledge (ज्ञानी). This is but the first stage of attaining knowledge as in full knowledge there remains no-ego-consciousness and beyond that comes out divine consciousness to give out "Not I, but Thou (God)".

23. "Yes, have you got faith in God with form or without form?"

"God emanates from the body and transforms into 'no-ego-consciousness' and again from "no-ego-consciousness' comes God with form"—Shri Ramkrishna. (Nitya (नित्य) and Lila (लीला)—from Lila to Nitya and Nitya to Lila).

God with form is seen in the fourth sheath or the sixth plane. Here the devotee sees his God with form. You are a devotee of Jesus and if God in you takes pity on you then He will come out from your body in the form of Jesus and you will see Him; nay, you may even talk with Him though not in all cases.

There is another form of higher realisation of God with forms. Jesus you see before you but that Jesus will transform before your very eyes into Mary, and

Mary again may change into Shri Ramkrishna and so on. It makes you conscious that there is one God but He appears in various forms.

God without form starts from seeing the Atma in the cerebrum till God, after various sportive forms, reaches and transforms into 'no-ego-consciousness', and if God wills it then He may descend into divine consciousness only to give out—"Not I, but Thou and Thou."

## 24. "But cling to your own faith."

If God makes one understand all about God then one understands what God is.

If God out of His own accord emanates and manifests Himself from and in the body and realisation in full degree covers at every stage of transformation of the life-force to God then God is seen, understood and can be spoken of. Nobody knows who is God or what is God. If God makes Himself known to you then you are in a state to know.

25. "No, no, not clay! The image is made of God's light."

A real devotee sees that the image is made of God's light. At first a shining light is seen all around in the image. Then the light develops and covers the image. The image appears to be made of light only. This light does not come from outside but it emits from the eyes of the devotee. First it takes the

shape of image in outline and then it covers the whole image and lastly there remains the form of image made of God's light. The God is within you and from there, comes out His light through your eyes and shrouds the image. Apparently, on the surface it appears so but if a deep penetration is made then it transpires that the devotee is seeing this image of light in his own brain and the happening before his sight is but an outward reflection of his inner condition. At this stage the devotee is not in a position to demarcate the inside from the outside. He knows that it is an outward occurrence.

An occurrence of Thakur's life in the form of realisation is quoted here which will throw light over the confusion of inside or outside.

Thakur once saw that Eternity (lit: eternal time in the form of a man called Kalapurush—কাল্যুক্ৰ) came out of his body.

Thakur prayed to his Divine Mother to do away with the man. The Divine Mother at once hacked the man into pieces. But there was no blood there in the outside. Thakur witnessed the whole episode within him and nothing happened in the outside.

Another realisation is cited here which will throw more light and clarify the thing. God is seen. Then various sportive forms of God are also seen. By such continuous realisations the body becomes very light. At this stage it is seen that God with form comes out of the body and enters the body again. God in

the body makes you know that God with form seen in the outside does not come from without but comes out from your own body.

26. "Thousand lectures will not render the least help to make a man understand anything about God."

If God reveals Himself to you then you may know God, otherwise not. You yourself do not know the sports of God as evinced by your lectures, then how can you make others understand about God? Had you been acquainted with the thorough text of God's sports then you would have remained silent. Of course, those who get God's commandment have a different case. They do not deliver lectures but they simply live by speaking out the God's sportive forms as seen by them in their body; nay, not only this, but they find out that they do not speak out but God in them talks and teaches others.

27. "If it is required that others are to be taught then God Himself will teach them. He lives in every man. Granted, it is an error to worship the image of clay, but God is fully aware that He is worshipped in that way and He is satisfied with it. You need not be beating your brain over it."

God living in you understands the disposition of your mind and if it is sincere one, He is

satisfied with it. 'The image of clay' is this human body. The body is to be worshipped and propitiated and then God will emanate from the body and will appear as Atma in the cerebrum. "Till a daughter (Parvati पाञ्चेती—is the name of the daughter. She is Bhagavati Tanu भागवती तनु—4th sheath—6th plane) is born in the house of the Himalaya, the Himalaya is but a huge heap of stone—i. e., clay." Himalaya is a man. Daughter is Bhagavati Tanu.

28. "All the various forms of worship have been provided by God Himself. He is the Lord of the Universe. Every iota of creation is His own. It is his arrangement to provide different men with different stages of manifestations and realisations. The mother sets up separate menu according to the taste of her different children."

Here it is spoken of God's emanation in the body. God emanates in the body in different measures. Somewhere the emanation is a pence, somewhere a shilling and somewhere a pound.

In some cases there are realisations as depicted in the holy Tantra (a treatise on Yoga and the realisation is to see God with form. But Tantra does not end here. After seeing God with form there comes realisations of the sportive forms of God. At the time of death the ego-consciousness emerges into Mahakaran (HEIBICU)—or the first cause. Tantra has got four sheaths in six planes).

In some cases God manifests Himself with the realisations as laid down in the Vedas—five sheaths in seven planes.

Again in some cases God expresses Himself in the realisations of the Vedas and also that of Vedanta (lit: the end of knowledge), i.e. to know God stage by stage till nothing remains—the ego-consciousness melts away in the First Cause: the God opens Himself and shows His inward composition and component parts (i.e. साधन of आत्मा). This Vedanta is realisation of God in five stages and they are—

- 1. God is in the body.
- 2. The Universe is in God.
- 3. Universe, the God, changes into a seedling.
- 4. This seedling again changes into a dream.
- 5. The dream vanishes—the ego-consciousness evaporates. What remains nobody can know or say.

The Ascent (आगम) ends here. Then comes Descent (निगम). In descent there are multifarious conditions and realisations.

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29. "Always remember God and talk His glories."

Shri Chaitanya always used to repeat the name of God, Krishna. (Nobody knows the real name of God. · Ascribe any name to God and pray with sincerity and the response is sure to come. You will find that God will come out in the form as described by you and He will talk with you). This continuous repeatations of God's name will bring the tongue in touch with the roof of the palate. This soft hurt between the tongue and the palate will create and start yoga—transformation. God is in the body in a dormant condition. He is to be awakened; in other words, manifestation of God may come in this way. There are two points in the body from where the transformation may start. Softly to clap one's hands and utter God's name or to repeat God's name and thereby the tongue will continually touch the roof of the mouth. "Both in the morning and evening repeat God's name by clapping your hands." -Shri Ramkrishna.

30. "Every now and then pay a visit to God's devotees or holy men."

Who is a holy man? By a single utterance of God's name the man who gets himself transformed into God is a holy man. In meditation a man is transformed

into God but it is a slow measure. To be transformed into God at every moment denotes perpetuity to remain in the state of being God.

The man who has seen God is also a holy man but not in full measure.

Who is a devotee? The man who has seen the manikin form of God (मानुष रतन—vide, Foreward, page 34) in him and carries the *Manus Ratan* all along his body is a devotee.

God is in the body, and in the body He Himself assumes the form of a devotee and repeats the name of God by clapping His hands. And here, God, God's name, and the devotee meet, unite and become a triad (Avatar).

31. "A maid in the household of a rich man is very particular to do her duties but her mind is fixed on her own home in the native village".

Maid—is body.

Household of a rich man—is this world.

Own home\_is God.

You are a mere spectator and passerby in this world of grandeur and you should be remembering that you have come from God and you belong to God and you must return to God.

32. "First get your hand besmeared with the oil

of divine consciousness and then set your hands to other work in the world."

Oil—is the symbol of Bhakti (भिक्त) in the first instance.

Oil—is Chaitanya (चैतन्य) or Divine consciousness in the second instance. The first symbol of Chaitanya is honey; and Chaitanya itself looks like a brilliant red light. The oil of divine consciousness is Chaitanya, that is, Tattajnan (तत्त्वज्ञान—no ego-consciousness but a perpetual consciousness of God).

For a man to live in this state is merely to live for speaking about the manifestation of God and the sportive forms of God already realised and seen and furthermore to witness God's all other sportive forms which are to come.

33. "If you like to have butter, then you let milk set into curd in a by-place. If milk is shaken every now and then, it won't turn into curd. Next, you set aside all other work, sit alone in a secluded retreat and before the sun rises you must churn milk. Then only butter may be had."

Butter—means God, Atma.

Let milk set into curd in a by-place—means to be alone. The mind is to be withdrawn from the world and to be kept confined in the body. You must not see such thing, touch such thing and hear such voice as may agitate your mind and create the least

disturbance in your blood. If these bindings are not rigidly observed then milk will not turn into curd.

Before the sun rises—means within 25 years. In full-bloom-youth, (i.e., 25 years) the butter comes out. The body must be in an unsullied condition, both inside as well as outside; the age must be within twenty five; you must be giving away the body i.e., you must be separating from the body and get your animal life transformed into God and for good.

Kundalini ( कुन्डिलिनी ) or life-power is the churning rod. She makes her way into the cerebrum and by soft dancing softens the cerebrum making room for God and ultimately God comes out.

34. "If the butter is placed in water of the world then it will not mix but it will keep on floating."

This state is obtained in *Tattajnan* (तत्त्वज्ञान) when no ego-consciousness exists and divine consciousness of Thou and Thou predominates.

35. "Is there any possibility of seeing God?"

Yes, God with form and without form is seen in multifarious aspects. Its start is to see and get God-the-Preceptor (सञ्चिदानन्द गुरु) in the body.

You adore a certain form and ascribe the form to God. God will assume the form and He will appear to you with the form. It is seeing God.

God-the-Preceptor is showing you the Atma, God. It is seeing God.

The world is seen within the Atma, God. It is seeing God. This universe is again changed into a seed. It is seeing God. The seed in its turn again changes into a dream. It is seeing God.

Next succeeds the unknown and unknowable region. Here comes a temporary lull in the realisations as no ego-consciousness rules or exists.

Again when consciousness comes back it is divine consciousness and it cries out, "Not I, but Thou! Thou!"

"My friend, I go to seek out my own self but I cannot."—Shri Ramkrishna.

This 'Thou' takes a form and flares up like a meteor emitting brilliant red light. And again starts the seeing of God.

Then comes the visualisation of descent. The divine consciousness is coming down with forms and they are seen. It is called the descent of *Chaitanya*.

Next, the manikin, Manus Ratan, is seen. It is succeeded by God's sports and the Absolute and viceversa—the two termini aspects of the very same thing. Here is also seen the sportive forms of God. It is also seeing of God. There is no end of it.

36. "Yearning for God is the appearance of

Aurora. Then the sun bursts forth. Yearning is succeeded by seeing God."

Aurora is seen in the sixth plane whence God's light is seen.

Seeing of the sun has two aspects :-

- (I) There is a hanging silk screen before your eyes and behind it is a glorious rising sun. It is the entrance to the seventh plane.
- (2) Second one is Atma, God. It is seen in the seventh plane.
- 37. "There will be a combination of three forces of attractions and they will undergo transformation into God and God will be seen. The three attractions are—(1) the attraction of the worldly man for his worldly possession, (2) the love of a mother to her child and (3) attachment of a chaste wife to her husband."

The three attractions are (1) this physical sheath, (2) the aerial sheath and (3) Bhagavati Tanu or the sheath made of God's light as seen in the sixth plane.

Here the body has been divided according to the sheaths as depicted in the *Tantra* and not according to the Vedas. They tally with each other and they are not different in substance, save and except, that the divisions and realisations in the Vedic system is more deeper and clearer for a man to understand the process of transformation of life-power into God.

- 1) The attraction of the worldly man for his worldly possessions—is body. The foremost love a man entertains is for himself i.e., he loves himself utmost and best. His soul will emanate from his body and he will be losing his attachment for his own body.
- 2) A mother's love for her child—is the aerial body. It comes out from the physical sheath and it is seen. What is an aerial body? In dream a man sees himself to fly. The flying body, he sees in the dream, is the aerial body.
- 3) Chaste wife—is the inner body made of God's light. The body made of God's light ultimately transforms into God and He is seen in the seventh plane.
  - 38. "Mew, Mew," cries the kitten and calls its mother and that is its sole function."

For seeing God, all that a man can do is to keep on praying. Shri Chaitanya always used to say 'Krishna! Krishna!'

Thakur used to say—'Mother! Mother!'
Jesus used to say—'Father! Father!'
Mohammed used to say—'Allah! Allah!'

The realisations which are seen are spontaneous. It is called *Vidyat* (बिद्धत्) of the Vedas. The man who is blessed with all these realisations is but a mere witness.

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39, "Elephant God and Elephant-driver God."

Elephant God—is mind in the body.

Elephant-driver—is Atma and He expresses Himself in the body in the form of consciousness.

The mind has an inclination to conduct you for enjoyment. But the mind is to be kept under control. So you should always be guided by your conscience exactly like the elephant driver who controls the elephant from going astray.

40. "Water is God but it has its own form."

God is in every man. In some men He has expressed Himself with good attributes and in some again with badness. Good is to be courted and bad is to be shunned.

41. "There was a meadow. The cowherd boys used to tend their cows. A poisonous snake lived there. Everybody was afraid of it. None dared to come near the snake. One day a Brahmachari (a man with a vow of celebacy for attaining God in his own body) came on the way. The cowherd boys warned him not to go on the way. The Brahmachari (ब्रह्मचारी) did not hear them. He went on.

The snake met him. The snake was charmed. It got its initiation from the Brahmachari. He told the snake that he would come and see it after a year. The snake became very docile. The cowherd boys noticed it. One day they took the snake by tail and dashed it repeatedly against the ground. The snake was severely hurt. It did not dare to come out again from its hole in the daytime. It was reduced to a skeleton. A year rolled Brahmachari came back and enquired the cowherd boys about the snake. The cowherd boys replied,"The snake is dead." Brahmachari knew that it could not be. He went to the hole of the snake and called it. The snake came out and bowed down. The Brahmachari was much moved to see the reduced condition of the snake and asked the cause of it. The snake related the whole episode. The Brahmachari said that you should be knowing to protect yourself and added that you must be raising your hood and would hiss but you must not be biting others."

The cowherd boys—are the passions in the body and they tend and tempt a man for enjoyment and other misdoings.

Cow—is body. The body is moved according to directions of the cowherds.

Snake—is life-power.

Brahmachari (त्रह्मचारो)—is God-the-Preceptor.

This life-power may be conducted outside in the world or it may be diverted towards the cerebrum in the inside of the body. When the life-power is let loose in the world it runs for enjoyment. The cowherd boys are highly satisfied as they are the masters of the body.

God-the-Preceptor came and gave His grace. The God's grace turned the life-power in the inside of the body. None of the passions would attack vehemently. At this stage you must be resisting them. God-the-Preceptor has given you His grace. You are sure to win. "When a father takes his child by his own hand, there is no fear for the child to fall down."

—Shri Ramkrishna.

"There are four classes of men. They are—(1) 42. those from whose body God does not emanate. They are called Baddhajiba (or fettered one). (2) Those who have inkling for God but cannot break up the fetters of the body and if sometime it is done, the emanation is but very poor. They are called Mumukshujiba (or an aspirant for liberation). (3) Those from whose body God emanates in full measure and gets Himself separated from the body. In some cases it may happen in the life time and again in some cases at the time of death. To get God separated from body in the life time is a rare thing. They are called Muktajiba (or liberated one). (4) Those who have got God separated from their body with their birth are called Nityajiba ( or ever-free ).

- 1) Baddhajiba (ব্ৰক্তনিৰ) is a man belonging to the ordinary category. He is fettered with women and gold. "The camel chews and eats thorny plants. Blood trickles down its jaws. But it thinks that it is the best life."—Shri Ramkrishna.
- 2) Mumukshujiba ( मुमुज्जीव ) is he who has got a taste of God's emanation from the body but in fact the taste is a meagre one. Sometimes he forgets the taste and sometimes it awakens in him.
- 3) Muktajiba ( मुक्तजीव ) are of two kinds—
  - (a) God emanates from the body in full measure. He is shown by God-the-Preceptor in the cerebrum and He is seen by the seer. This is but the supreme liberation.
  - (b) There is also another class of liberation. The God comes out from your body in your form. With two hands uplifted, He dances with joy and says, "I am free! I am free!" It happens before the very eyes of the seer and he witnesses the whole episode. "God with form will stand before your eyes and speak out, then it is correct and perfect and you will be rest assured."—Shri Ramkrishna.
- 4) Nityajiba (নিম্বর্জীৰ)—Nityajiba is he in whose body God emanates and assumes the form of Godthe-Preceptor, chooses the body as His field of sportive forms and expresses in various manifestations. These Nityajibas in their form live for ever and God

when required takes the form of a Nityajiba and appears before a devotee.

Moses is seen by devotees even now though some 3500 years have rolled by. Buddha though born 2500 years ago is seen. Jesus of 2000 years old is seen. Mohammed though born 1500 years ago is still seen. Sankar, Shri Chaitanya and now a days, Shri Ramkrishna are also seen.

How does it occur?

God is in the body. The whole universe is in God. The universe is partitioned into three chambers of time—Past, Present and Future. God-the-Preceptor appears in the form which had been in the past and gives His grace to the devotee. A Jew will get Moses as his God-the-Preceptor, a Buddhist will get Buddha, Jesus for a Christian and so on. In course of time if God is so disposed then He will make the seer understand that all these forms of Moses, Buddha and Jesus are but separate forms of God in the body.

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43. "Once faith is gained, then everything is gained."

Faith means God's emanation from the body and to witness and realise His sportive forms, otherwise no real faith can grow. Realisations are of two kinds—a complete one and the other by part. By part, it means to see God with form or to see God's light and in some cases it means both, God with form as well as God's light. The complete realisation is to see God as shown by God-the-Preceptor. Thakur said to Naren, the junior, "If you do not see God, then how can real love for God grow in you?"

44. "You must have heard the tremendous power as exercised and evinced by faith. The Purana (Hindu Mythology) says that Ramachandra, though he was God Himself, required a bridge to be built to cross over the sea to Ceylon. Hanumana (an ideal devotee) had faith in Rama's name. By dint of his faith, in one jump he crossed the sea and landed on the other side. No bridge was required for him."

Ceylon—represents cerebrum where life-power transforms into God.

To build a bridge—means to go step by step in the process of transformation.

Ramachandra, though he was an incarnation of God, went step by step in the process of transformation of becoming God. Hanumana was a real devotee. He saw Ramachandra, the embodiment of God. To see an incarnation of God is equivalent to get oneself transformed into God in spirit. Hanumana trusting in the name of Ramachandra crossed the sea in one jump as he saw God. He had not to go by steps. He was perfectly aware that God and God's name are one and the same. "Utter the name of God and along with the utterances, the ·life-power will be transformed into God. Then you have attained the matured power of transformation." -Shri Ramkrishna. Life-power being transformed will reach the cerebrum in a jump like a monkey. Hanumana saw God so he had such real faith in the name of God.

Here in the simile of Ramachandra and Hanumana, a difference has been set out between the transformation of life-power into God as happens in case of an incarnation of God and a true devotee. The incarnation of God is acquainted with every nook and corner of the process of transformation whereas a devotee gets the thing all on a sudden. The former is a full-fledged one and the later is the result only.

45. "Vibhishana wrote the name of Rama on a leaf and tied it in a corner of a man's wearing

cloth as the man was about to cross the sea. Vibhishana said to him, "Don't be afraid. Have faith and walk over the sea. But mind that as soon as you will loose your faith, you will be drowned." The man went on easily over the sea. On his way a keen desire burst out in him to see what was tied in the corner of his cloth. He drew out the leaf and found only the name of Rama written thereon. He thought—"Well, the name Rama only?" No sooner had doubt crept into his mind than he sank in the water."

"If God out of sheer mercy frees Himself from the body, then there is emanation and liberation."—Shri Ramkrishna.

Rama was God. Vibhishana was not God. He was a true devotee. He wanted to show mercy so that the man might cross the sea of life and reach the cerebrum. But it could not be. Only God and God alone can show such mercy; then the man can easily walk over the sea of life and reach the other coast.

46. "If a man with faith in God commits the most heinous sin such as killing a cow, a brahmin, or woman—even yet his faith will save him. Let him pray and say, "O Lord! such an action will not be repeated by me," and then he need not be afaid of losing himself."

"God excuses a man but once."—Shri Ramkrishna.

To commit a sin—means to hurt himself. God is in you. With hurts God retires in inner parts. He does not emanate. The evil of sin comes over your body and your body becomes stiff and does not permit emanation. It is the highest punishment. It foils the sole purpose of life.

47. "A naughty boy assumes a very gentle pose while he sits by his father. But he is quite a different person when he plays with others in the market."

This was spoken about Swami Vivekananda.

A naughty boy—means a body where God's power will be manifested in a degree.

To sit by his father—means in meditation. The mind is in the seventh plane and everything is quiet i.e. in Samadhi.

To play with others in the market—It was the forecast Thakur predicted about Swami Vivekananda, the most prominent figure in the Parliament of Religions in Chicago.

48. "In the Vedas it is spoken of the bird Homa (a species of bird not known now). It lives high up in the sky and her eggs are laid there. The egg starts falling down and the downward fall continues for many days. It hatches as it goes down and the chick comes out and continues falling. Its eyes open and

wings grow in the course of falling down.
With the opening of the eyes, it comes to know
that the fall on touching the earth will dash
it to pieces. Then it shoots up high in the
sky toward the mother bird."

It is an allusion of God-the-Preceptor. The mother bird *Homa* is God, the Absolute. The chick is God-the-Preceptor and He comes down and appears within the body. Then He shoots up high, as otherwise He may be encased in the body. In the course of shooting up, the sportive forms of God are seen as God-the-Preceptor is God, the Absolute, but with form.

49. "He (Thakur) became absent-minded in the course of hearing."

To avoid hearing of any mundane affair, the mind of Thakur shut up in the sixth plane. It was spontaneous.

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50. "It is called Samadhi."

Samadhi (समाधि) means transformation of life-power to God.

There are three stages of this transformation-

- 1) To see God in the seventh plane.
  - 2) To transform into God—'I am He.'
- 3) To be eliminated in the Absolute, or in other words, to loose the sense of ego-existence—Sthitha Samadhi (स्थित समाधि).

The Buddhist in their list have got 135 kinds of transformations (Samadhi). It is as if to measure God with a measuring tape. Every time this transformation reveals a new character. An ordinary man is not blessed with this kind of realisation. Only the Nityasiddha, Iswarkoti, Avatars (vide Foreword—Page 34) are favoured with realisations like this which come to pass every now and then.

The transformation as experienced in meditation is of lower category. This transformation has been divided into four classes by Thakur:—

1) Unmana (उन्मना)—to collect the mind and to have it fixed at the meeting point of the two eye-

brows. The mind here looks like the point of a needle made of God's light.

- 2) Chetan (चेतन)—the point of the needle penetrates into the cerebrum and God's light flashes in the inside from neck to head. The ego-consciousness remains in this part of the body only and not in the lower portion.
- 3) Jara (জৰু)—It is to collect and transform the life-power to a point only. The point remains bearing the sense of the point only. Its location is at the end of the seventh plane and it is to be reckoned as a geometrical point.
- 4) Sthitha (হিলা)—It is entire elimination of ego-existence and nothing can be said of it.
  - 51. "A light spasm came over the body of Shri Ramkrishna."

This light spasm (शिहरण) is one of the eight insignia as manifested and seen in the body when life-power within undergoes transformation. In fact life-power makes her way in the cerebrum, touches the cerebrum and tries to flash into God's light. She does not stop there but comes back and again goes back to the cerebrum. It is called her dance of joy.

52. "All through and over his body hairs stood on end."

Standing of hair on end signifies manifestation of God in the body. A change is taking place within

the body and the expression of internal changes appears on the body. It is also one of the signs belonging to the group of eight outward signs of inward transformations (अष्ठ सार्विक जन्म ).

53. "Tears of joy rolled down the cheeks."

It signifies that transformation is taking place within the body. Life-power is on way to the cerebrum. It acts within, and as an insignia of action tears come down.

54. "As if, from time to time he is seeing something in him and smiling."

No, he is not smiling at all. When the life-power enters the cerebrum the cheeks heave and the lips are parted. To an ordinary man it will appear like a smile.

When God separates from the body some expressions bearing the marks of separation come over the body. One of them is light parting of the lips with slight trembling as if it is a smile. In fact, it is not a smile but mark of separation of God from the body (Paramhansa condition).

55. "Is he seeing within himself God with form made of God's light?"

There are two kinds of God's light. One is with form and another is a splash of light only. The later is of superior type to the former. Form made of light is seen in the sixth plane, whereas splash of light at the entrance to the seventh plane.

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56. "There, he is come again!"

Thakur said and laughed aloud.

A true devotee is a joy for ever to God, as a devotee is the accommodation for God's supreme and highest manifestation. "God's manifestation takes place in the highest degree in a man."

-Shri Ramkrishna.

57. "The peacock felt the need of intoxication of the opium; so it came back in usual time to get a dose of the drug."

It is the force of habit as displayed in the body. It is understood and easily felt when a devotee gets himself well matured in meditation. There is a time fixed by every devotee for meditation. Meditation comes over the devotee in that time spontaneously. The intoxication of the opium—is the inner urge for meditation as felt.

58. "He (Thakur) is speaking out the facts. At home I think of him continually—when I shall see him again, when I shall see him again! Some unseen force draws me up here. I cannot go elsewhere though I may think otherwise; but I have got to come here."

The magnet is attracting a piece of iron and the piece of iron is sure to come. It is attraction, and this attraction is felt only by those from whose body God will emanate. It is nothing to them from whose body there will be no emanation of God. The thought and longing to see Thakur are making the mind holy and pure. So there is a mental transformation giving birth to purity.

59. "He is but a bit advanced in age, so he is so grave."

The age of Shri M (the author of the Gospel of Shri Ramkrishna) was 27 years at the time. He is spoken of as advanced in age by Thakur. Why so? God does not emanate in full measure in a man of advanced age.

Thakur saw God in his body at the age of eleven. God-the-Preceptor appears in the body between the age of 12 and 13 and then there will be a full emanation of God. The word 'grave' signifies that there will not be a complete manifestation.

60. "The youngsters are bursting out with joy."

The joy of these young people is more in comparison with Shri M. This 'more joy' indicates that there will be a larger emanation of God in the body.

61. "Just think of Hanumana's disposition in life.

He did not want money, honour, fame, creature comforts or anything else; but he longed for God. While he was fleeing with the infallible weapon kept hidden in the crystal pillar, Mandodari (wife of Ravana, the king of Ceylon) tried to tempt him with lovely fruits."

Hanumana-represents a devotee.

Crystal pillar—is the fourth sheath or the sixth plane where God with human form made of God's light is first seen. This God with form is changed into Atma—the first condition of God without any form in the seventh plane or in the cerebrum. It is called emanation of God from the body and in full measure. This condition of God is the infallible weapon to kill the ego-Ravana. It is the complete separation of God and body.

Mandodari, the wife of Ravana,—is Mahamaya (महामाया) who keeps man in bondage and makes him forgetful of real self.

Fruit—represents temptations and allurements of the world.

62. "But nothing could tempt Hanumana to forget his great mission."

Hanumana could not be tempted as he was all along protected by Ged-the-Preceptor from within.

63. "As his picture is seen in the photograph."

In a photo of Thakur, he is seen in a sitting posture with half-closed eyes and motionless body. It means Jara Samadhi (जड़ समाधि). The life-power is collected and transformed to a point and the point is that of Euclid's point.

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64. "Every lover comes very often to his sweetheart at the commencement of love for tasting its sweetness."

In the fourth sheath a man gets the taste of sweetness of God's manifestation in the body Karanananda (कारणानन्द). It is so much so joyful that he longs to have more and more of it without any break till he looses himself in it. In the long run it turns out to be so as the ego-consciousness looses itself and changes into Eternal Bliss (सञ्चिदानन्द).

65. "A peasant goes to market to buy bullocks."

A preceptor is out to select a disciple.

Peasant—is preceptor and bullock—represents disciples.

66. "The peasant makes distinction between bullock with mettle and a meek one."

Bullock with mettle—is one whose life-power will awake with full force.

Meek one—is one in whom there will be no response of life-power.

67. "The peasant selects the bullock which being touched at the tail frisks about and shows spirit."

This spirited bullock is a big receptacle and as such life-power may awake there in full-fledged form and God's sportive forms will get their display in a better way.

68. "How do you regard me?"

This is God's grace to a devotee. God is kindling the power of light in the devotee so that he may know Avatar in the form of God-the-Preceptor in him. This is a kind of transferring power ( शाक्ति ) by words and this will help to get the sleeping consciousness awakened in the body. But this form of transferring power by words is possible only in case of Thakur.

69. "Can you count the portion of measure of knowledge of God in me?"

God is in full measure in a man. The quantity of emanation of God from the body depends upon the grace of God. It is His sport and there is no control over it.

What is full measure?

There is a layer over the cerebrum. The layer is lifted. The cerebrum is seen. It is full measure. The veil of ignorance is removed and the ocean of knowledge shines before the vista.

70. "I am sure that I have never seen before such combination of knowledge, ecstatic love, faith in God, spontaneous renunciation and universality."

All these good qualities are but attributes of God. God has incarnated in Thakur, so these good qualities are manifested in him and they are read by Shri M after five visits to him.

71. "Just take my name."

In repeatation of God's name the doors of the seven planes are opened.

72. "Then somebody will take you to me."

God-the-Preceptor takes a man to God and shows him the God.

# The Master and Keshab in Boat Trip

27th October, 1882.

chines before the vista.

Shri Ramkrishna in a boat trip on the Ganges with Shri Keshab Chandra Sen, Shri Bejoy Krishna Goswami and others.

73. "As soon as he got into the boat, his outer consciousness left him. His inner self was transformed into god (समाधि).

Coming in contact with so many devotees, God in Thakur revealed Himself spontaneously.

This outward life enters in the inside and gets transformed into God.

As long as *Kundalini* is in the outside she is but life-power. She turns from the outside, changes her course, and goes into the inside of the body. With her advance towards the cerebrum, the body looses outer consciousness and when she enters the cerebrum outer consciousness leaves the body and she herself gives out God.

74. "Thakur thinks of God without form (Brahma) but again worships images of Gods and Goddesses with flower and sandal paste and also dances and sings holy songs before them with ecstatic love."

Not unlike Buddha and Sankar, Thakur was matured in meditation, but also like Chaitanya he was mad in love with God. Thakur said about himself, "In my body, I am Absolute (अह त—unqualified monism), Divine Consciousness (चैतन्य) and Perpetual Joy of Bliss (नित्यानन्द—perpetual manifestation of joy in the body)".

75. "He is habituated to lie on a bedstead and wears a red-embroidered cloth and uses shirts, socks and shoes."

All these articles are looked upon as things of luxury. These are all shunned by a monk, as to use an article of luxury is against the monkish canon.

Shri M with a single stroke of pen has pointed out that Thakur has got no old convention of a monk.

Shri Buddha was out with a begging bowl for alms. He from hand to foot was clad in yellow cloth.

Shri Sankar was busily engaged in discussion with Buddhist monks to make them understand the superior realisations of God without form in Hinduism. But he was well and thoroughly dressed in ochre cloth all over his body.

Shri Chaitanya on his Apollo-like body had but a poor loin cloth round his waist.

Thakur was out to meet Shri Keshab in his place in order to speak out the sportive forms of God in the body but he had shirt and cloth on his body and polished slippers and socks on his legs.

The outward garb of the religious life of India for the last two thousand and five hundred years is depicted and seen in the life of these four gentlemen.

Whom do I belong to and prefer?

Yellow cloth! Good-bye to it. Shaven head with ochre cloth all over the body! By-by. It is but a painful show. Poor loin cloth! A sight of pity and nothing I wear shoes, socks and cloth, put on a shirt, lie down on bedstead, take fish and chew betel leaf as they were done by Thakur. He led his life as a life is led by me. But Thakur saw and attained God in him. Let Thakur have mercy on me and one and all and give his grace to all so that everybody may see God and attain God in the ordinary course of life. To get His grace, yellow cloth is not required; ochre-colour dress is not needed; a loin cloth is not to be sought after. All that is required is to pray for His grace. There is no difference in outward form between Thakur's life and an ordinary man. Akin life creates affinity. Thakur's life belongs to all and everybody belongs to Thakur. So Thakur is the ideal of the era.

Thakur said, "Who knows what special dress will help one to attain God in him!" In plain words it signifies that no special dress is required for attaining God. It depends sheerly and solely on His mercy.

76. "As if, Thakur is the personification of the only religion perpetually expressed in the body of a man."

There is but one law or fundamental rule and that is the manifestation of God in the human body. It does not know any distinction of caste or creed, any time or place; all that is indispensably required is the human body and God's mercy. The 'only way' of God's manifestation in the highest form is through the body of a man and this is the 'only law' of God's highest expres-There is but only one way and sion in the world. there is but one fundamental rule—the highest manifestation of God is in the human body. "Several creeds have got several ways"-it means one law and one way, and it is fundamental as there is no variation in it. Some three thousand and five hundred years back Moses was talking with God and three thousand and five hundred years after Thakur is engaged in talking with the Divine Mother in the temple of Dakshineswar. The very same thing is repeated and there is no variation in the fundamental law of God's manifestation in the human body. The principal requirement for God's manifestation is the human body.

Let him be a Hindu, or Buddhist, or Christian, or Moslem, or let him belong to any other religion of the world, or let him live in any other part of the world, if God (Atma) takes pity on him then He will manifest Himself in the body of the man and the man on his part will see God in his own body. This law is fundamental.

God is in the body. He is in an invisible and unattached condition. He emantes from the body, manifests Himself in full-fledged form in the cerebrum, when

God-the-Preceptor points out and shows God and himself melts away in God. The seer understands it distinctly that God is in the body and He has sprung up from the body.

77. "Mother, why have you brought me here in the midst of these people? Shall I be able to save them by liberating God from their body as He is hedged around by their body?"

Hedge—signifies body made of flesh and bones. Thakur means to say that did God take pity on them then He would have freed Himself from the body and showed Himself by manifestation in them and would have killed all their dissatisfactions with Supreme Bliss. He did not do so as otherwise these men would not have come to me. Yet it is good that these men have got an opportunity to come in contact with me. It may help them to kindle their lamps within.

78. "The pillow and the pillow case."

The pillow—represents life-power and her transformation into God and pillow case—represents body.

When the life-power emanates and finally transforms into God, the body remains like a pillow case. This condition of the body has been stated by Thakur as dried-up cocoanut or betel nut in a shell. God has separated from the body. The life-power rises towards the cerebrum. (The neck like a pendulum keeps on moving from right to left. In its moving it makes sound like a cocoanut or betel nut in a shell). It is

seen and heard. This is called Brahma Vidya—the cult of transforming the life-power into tangible God in the body in different sportive forms and in different stages. The inward transformations taking place within make their expressions over the body and they are distinctly visible. They were so seen over the bodies of Shri Chaitanya and Thakur in the state of Bhava (half-transformation of life-power into God) and Samadhi (complete transformation of life-power into God).

This Brahma Vidya, supreme culture, has got its own peculiar aspect. If the man who has attained this supreme cult is asked—"Sir, does God separate from the body?"—before he answers, the expression of movement of the neck will be seen over the body accompanied with the sound of a dried betel nut in a shell. It is evinced that the body is but a pillow case.

79. "The seventh plane of the devotee where God has manifested in full measure is His particular drawing-room."

This 'drawing-room' of God is revealed in a different way in two different planes—

- (1) In the fourth plane; and
- (2) In the seventh plane.
- (1) In the fourth plane it is seen that the whole outer world is besmeared with God's light. It was so seen by Thakur in the temple of Divine Mother. On whichever side he was casting his eyes, he saw God's light pervading all the articles—the door-steps, the

door, the walls, the pots before him and the image of the Divine Mother. If this God's light is not seen in the outer world pervading everything which comes within sight then God's light cannot be seen within the body.

(2) In the seventh plane God is seen and the God there in the cerebrum holds the whole universe in Him. It is seen. It is called to see the universe in God (विश्वरूप—lit: universal aspect of God). It is the first step of special knowledge of God and also elimination of the mystery surrounding me in connection with ego, God and the world. Thakur very adroitly expressed it by two letters only. They are "Ma" (म) and "Ra" (रा). "Ma" means God and "Ra" means universe. God first and them comes the world. Where is God seen? He is seen in the seventh plane. What is God? He who holds the universe in Him is God. All these are showed and seen. God has got innumerable houses all over the world. The drawing room is that where He has manifested His particular mode Visvarup ( विश्वरूप ). Other innumerable houses all over the world belong to Him, and He is also there, but only the manifestation and realisation vary. In the drawing room He is manifested and in other houses He is in an unmanifested condition. The devotee is fully aware that God has manifested in him but it does not stop there. It gives publicity. God out of grace to some men makes them known that "I am in this particular devotee". It does not happen in every case. Bharadwaja ( भरद्वाज )

and other eleven Rishis (saints) came to know that Rama was an Avatar—incarnation of God. He is called Avatar in whom God manifests in full measure. In the rest of the world He is but unseen and invisible. God in full measure is collected and seen only in Avatar, but it does not happen in case of every Avatar as there are some in whom God with forms appears and descends. There is but one God, and where He has manifested He is there and there only and nowhere else, and this is His particular drawing-room in the era.

80. "The jnanis call Him—Brahma, the Yogis call Him—Atma, and the Bhaktas call Him—Bhagwan".

Inanis (ज्ञानी—lit: man of knowledge) are those who have attained the knowledge that they do not exist. Only God exists. It is the process of elimination and at its end the ego is eliminated and then what remains cannot be said. It is the summum bonum condition in the process of ascent. Inanis' God (त्रह्म) is without any form, i.e., an unqualified one. Inanis do not get all the sportive forms of God in the process of transformation of life-power into God as planes do not unfold. Yogis (योगी) are those in whose body the process of transformation takes place and it is seen. They call God 'Atma' as He has grown out of the body and in the body. Atma means that which grows out of self in the form of light. Bhaktas (भक्त) are those whose God holds the

universe within Him. It is special knowledge of God and this is the first phase of attaining the stage of a Bhakta. The final stage of a "Bhakta" is to get the manikin (मानुष रतन) within him. The 'Atma' of the yogis, 'Bhagwan' of the devotees, and 'Brahma' of the men of knowledge are but one God in the body in the way of ascent in three different stages.

Atma ( आत्मा ) is seen in the seventh plane in the first state. God-the-Preceptor shows Atma and He flattens in the end like a bunch of paddy.

Bhagwan ( भगवान ) is that stage of God when He holds the universe in Him.

Brahma ( त्रह्म ) is that condition of God when nothing can be spoken of Him.

81. "The same man when he worships in a temple is called a priest and when he prepares a meal is a cook".

There is but one God. He at first appears as life-power in the body, and finally transforms into Supreme Bliss. These are all but various aspects of God with forms. But there is another aspect of God and that is without any form, and nothing can be said of God without any form.

82. "The man of knowledge (Inani) sticks to the path of knowledge and as he proceeds he reasons—"not this, not this"! Brahma is neither this, nor that, not these living beings, nor this universe. Elimination

succeeds elimination and then mind is transformed into a point (a zero) and then comes "Sthitha Samadhi". The Brahmajnani knows it for certain that God is real and the universe is unreal—not in existence. Like a dream, all these names and forms are illusory. It cannot be said that God is a Person. All men of knowledge, known as Vedantists, say like this."

## Who are vedantists?

The vedantists are those who see and realise God in these five aspects in the seventh plane.

# They are—

- (1) Atma;
  - (2) Atma holding the universe within Him;
  - (3) This vast universe is transforming into a seedling:
  - (4) The seedling is transformed into a dream; and,
  - (5) The dream in its turn evaporates and what remains, nobody knows.
- 83. "To a devotee every state of life is real. The waking state is a reality to them. The world to them is not a dream. They say that the universe is His attributive power. All these are His parts and parcels as eternally He is expressing Himself in the form of sky, stars, moon, sun, mountains, oceans, men, animals. They are but His inseparable glory. He is

within us as well as in and spreading over all our consciousness. Again, He is in the outside all over the world. The devotees who are blessed with the realisations of descent, say that the twenty four cosmic principles and the universe are all but manifestations of His Ownself. The devotees crave to eat sugar, but they do not want to get themselves transformed into sugar."

Who is a devotee?

He who has seen the manikin form of God ( मानुष रतन ) within his own body and has heard him to sing the glory of God by clasping his hands is a devotee.

A devotee accepts all the forms of transformations as they spring up in the process from the waking of the life-power till the life-power assumes the form of *Manus Ratan*. These transformations are but realisations solving the problem of life and death, the world and God, and all questions which may rise in a man. "Knowledge is like a gentleman who goes and stops in the outer house, but devotion is like a lady and enters in the zenana."—Shri Ramkrishna.

84. "Do you know how a lover of God nurtures his love to God? He says, "O God! Thou art the Master and I am Thy servant. Thou art the Mother and I am Thy child." Or again, "Thou art both my Father and Mother. Thou art the Full and I am a part." He does not like to say, "I am Brahma."

After attaining the manikin form of God in the body, the lover of God ties himself in a relationship with God and tastes the sweetness of love to God through the body and all over the body.

This relationship has got five forms. They are :-

- (1) Relationship of quietness—transforming into God but not in toto. God is quietness. The only existence of the devotee is left to enjoy the sweetness of quietness, the God. This quietness is felt in two ways. It is felt in a concentrated form as spoken of by Thakur—'a fish kept confined in a jar has been set free in an ocean.' And again, it is felt all over the body.
- (2) Relationship of servant and master. The best example is the life of *Shri Hanumana* as depicted in the *Ramayana*—an epic.
- (3) Relationship which springs up between two best friends. The best example is cited in the life of Sreedama, Sudama in the Bhagavat.
- (4) The love of mother and her child as between Shri Krishna and Jashoda, or Thakur and Ramlala.
- (5) The love of a lady to her lover as between Shri Radha and Shri Krishna.

There are some specially favoured people who get the bliss of these five kinds of relationship with God.

85. "The yogi tries to see the Supreme Soul. His end is to get the embodied soul converted into the Supreme Soul."

The embodied soul is transformed into the Supreme Soul. This is called the Great Transformation (महायोग). This Great Transformation comes after the unfoldment of the embodied soul into—

- (1) The universe is in God.
- (2) It is transforming into a seedling.
- (3) The seedling is changed into a dream.
- (4) The dream vanishes and nothing remains.

Though the ascent stops here, in some cases the consciousness comes down and again it goes up when the Supreme Soul is seen.

86. "The yogi withdraws his mind from the body and tries to have it transformed into the Supreme Soul."

The life-power of yogi is transformed into the Supreme Soul and he is seeing the Supreme Soul. This realisation is taking place from within the Supreme Soul, but yet there is consciousness. To extinct this consciousness is the ideal of a yogi but it never takes place in this stage. To see the Supreme Soul is but a realisation and as such it cannot bring about a thorough elimination ( स्थित समाधि ).

87. "At the first stage of spiritual discipline a yogi retires in solitude and keeps himself confined in a fixed place and then practises meditation with undivided attention."

The yogi, or the man of knowledge, or a devotee—all these people have got to get their mind

withdrawn from the world and get it confined and concentrated in the seventh plane to see the various sportive forms of God. This is the only way and it is so eternally.

88. "The man of knowledge with non-dualistic realisations of Vedanta says that the act of creation, preservation and destruction, and the universe and all its living beings are but illusory sports of the Divine Power."

"Non-dualistic realisations of Vedanta"—is the unfoldment of the embodied soul as seen in the seventh plane in four parts, viz., (1) The Universe in Atma or God, (2) Seedling, (3) Dream, (4) Elimination of ego-consciousness.

Preservation—is the universe with all living beings in Atma.

Destruction—in the first stage is a seedling, in the second stage is but a dream and then elimination follows.

These realisations are but stages or staircase leading upwards in the process of transformation of the life-power into the elimination of ego-consciousness ( स्थित समाधि ).

89. "Upward realisations reveal that all these realisations are but illusory like a dream."

Realisations are relative truths and as such they appear as illusory as dream in comparison with the fundamental Truth or Absolute.

90. "Brahma is Real".

It is so revealed in four stages. They are-

- (1) Atma or God;
- (2) Jara Samadhi (जड़ समाधि)—to get the life-power transformed into Euclid's point;
- (3) elimination of ego-consciousness; and
- (4) to come back in the descent with the knowledge of positiveness.
- 91. "All else is unsubstantial".

They do not exist at all.

92. "The life-power is in dream and not in existence."

The ultimate transformation of life-power assumes the form of a dream and at the end there remains what cannot be said.

93. "Let you realise in thousand folds, but till you are transformed into God (Samadhi) you are not out of bound of the jurisdiction of power (Sakti)."

The translation of the saying contains its own explanation as it has been so rendered.

94. "I am in meditation, I am thinking of God,
—all these are but within the jurisdiction of

life-power and they are attributive forms of life-power."

Even at the vanishing point of ego-consciousness there is ego. When ego-consciousness leaves, what remains or not, nothing can be said as there is none to speak out.

95. "So the Supreme Self (Brahma) and lifepower are, though identical, but expressions of different aspects".

"The Supreme Self is the life-power."—Shri Ram-krishna.

God without attributes and forms is becoming God with attributes and forms. It is descent as seen in the body. It is the manifestation of God in descen in various stages, or in other words, it is the display of God as Avatar in the body.

"Avatar displays with the aid of life-power."— Shri Ramkrishna.

- (i) Knowledge of the Supreme Self (त्रह्मज्ञान)
  —no ego-consciousness, and it is in
  connection with the life-power transforming
  into Supreme Self (Ascent—आगम). This
  Ascent (त्रागम) ends here.
  Then descent follows.
  - (ii) Knowledge of Thou—"I-am-not-but-Thou."
  - (iii) This "Thou" takes the form of a very ancient 'Rishi' (the ancient man of the Vedas) appears and says, "The Divine Conscious-

ness is coming down very soon in the form of Avatar (Incarnation of God)."

(iv) Then the Divine Consciousness is seen.
It flares up in a red light in the middle of
the seventh plane. It is called 'seeing of
consciousness' (चैतन्य सादात्कार).

"Like a brilliant red light emitting from the stick of a Chinese red-light match box". —Shri Ramkrishna.

- (v) Then the light—not red—comes down from the seventh plane to the neck. It is selfevident that the light is descending.
- (vi) Then this very light is seen to come down from the seventh plane to the waist upto the organ of evacuation. Now this descent is clearer than the first one.
- (vii) This light again takes the manikin form of "Avatar" or Incarnation of God. He sings the glory of God by clasping his hands. All these displays do not take place in a single day, but it takes time.
- 96. "One cannot conceive the Absolute without the Relative or the Relative without the Absolute."

All the sportive forms of God are but displays and manifestations of the Absolute. Again, the Absolute manifests Himself in all these endless sportive forms. This link between the Absolute and the Relative and vice versa is inseparable, contiguous and eternal.

- 97. "Life-power is the Supreme Self and the Supreme Self is the life-power".
- (a) 'Life power is the Supreme Self'—is ascent (आगम). Life-power is transforming into God and becomes God—in the first stage with forms and attributes and finally without forms and unqualified.
  - (b) 'The Supreme Self is the life-power'—It is descent ( निगम ).

It springs up from the no-ego consciousness and finally takes the form of the manikin or *Manus-Ratan*, i.e., Avatar.

The problem of the body is still unsolved. This physical body is but a form of God, the Absolute. "The staircase and the roof are made of the same materials. The seminal fluid is so soft but how stiff and hard flesh and bones are made out of it. Everything is possible in God as it so transpires and is seen."—Shri Ramkrishna.

# 98. "In one tank".

Tank—is the seventh plane in the cerebrum and it is seen. The first class realisation is to see the thing as it is. The laying cover of the cerebrum folds up and the seventh plane is seen. "The drop-scene in a theatre is withdrawn".—Shri Ramkrishna.

The second class realisation is by a symbol. A tank of God's light is seen.

There is a third class realisation and it is also by a symbol. A tank of water is seen. Further the

seventh plane is represented by flowers, such as — full-bloomed lotus or big roses.

99. "He is addressed by some as "Allah", by some as "God" and by some as "Brahma".

Here the Absolute is meant "Allah", "God" and "Brahma". These are the different terminology of the same and one Absolute.

100. "Some say 'Kali' and some others say 'Rama', 'Hari', 'Jesus' and 'Durga."

(Kali, Rama, Hari, Durga are the different names of Gods and Goddesses with different forms and attributes as depicted in the Hindu mythology. Jesus is the Saviour in Christianity).

It is Relative Truth. In the fourth sheath or the sixth plane in the process of transformation, God is seen in various forms. Some see it in one form only and some in different forms. When at first this form is seen, it is understood as if this is come from the outside. But after losing one's ego consciousness when a man comes back in divine consciousness, it is shown to him that all the forms of God he saw in the process of ascent did come out from his own body.

- 101. "Mahakali" ( महाकाली )—is the Absolute.
- 102. "Nitya Kali" (नित्य काली)—is the sound (नाद). It is perpetual and there is no break in its course. It is heard. From sound comes 'Form' (रूप). It is called sportive form.

- 103. "Raksha Kali" (হ্বা কার্লা)—is the protectoress of the sportive forms. On the surface the sportive form is protected by continuous creation.
- 104. "Shyama Kali" (श्यामा काली)—is the preserver and benefactress.
- 105. "Smashan Kali" ( इमशान काली )—is deluge, destruction and annihilation.

These five forms are but different aspects of God, the Absolute, and the Relative. The first of the two forms are your parents. They existed before your birth. You came out of their physical bodies. The three other forms are but your human body. The simultaneous operations of growth, preservation and destruction are on their march in it.

106. "After the annihilation of the universe when a great-cycle ends, the Divine Mother collects and stores the seeds of Creation. As if she is the elderly mistress of the house with a hotch-potch pot to keep in store all different species of articles."

This is the third realisation in the course when the embodied soul unfolds; the great universe is transformed into a seedling.

107. "After creation, the Primal Force pervades the universe itself. The universe is brought forth and it is pervaded."

The universe is in God as seen in the seventh plane and again God pervades the universe. Each

and every form as seen in the universe is but a different aspect of God.

108. "Is Kali (the Divine Mother is so addressed) of black complexion? The distance makes her look black. If one come to know her then she is no more black".

At the first stage of meditation an utter darkness is seen. But as meditation proceeds and the planes in the body are opened, various realisations come in view. "A man marching in the path of meditation first sees the form of Goddess with ten hands and in great grandeur; then he sees God with four hands; then with two hands, then in the form of a baby and lastly he sees God's light."—Shri Ramkrishna.

109. "The sky looks blue at a distance, but look at it nearby—there is no colour. The water of ocean looks blue at a distance. But go close by, take it in your palm and see,—there is no colour."

It is spoken of God without form and attributes. In ascent when ego consciousness is gone, nobody knows what remains. If the man is blessed enough to come back in descent with divine consciousness then he knows only "Yea" (>) so far and nothing else.

110. "He is the master both of bondage and liberation."

If God through His grace frees Himself from the body then there is liberation, and if He does not do so then it is bondage.

"I, ego"—is bondage.

Liberation lies in solving the problem of "I" or "ego". The skin of an onion is peeled off one after another, then in the end there remains no skin. This is liberation. Here in the simile, onion represents 'I'. There are two other stages where the bliss of liberation is seen and felt, and they are all in attributive conditions. (i) The first stage is that—God is liberated from the body and collected and shown by God-the-Preceptor as "Atma" in the seventh plane. (ii) The second stage is when the sense springs up that 'I am not body but I am God!'

# 111. "God, out of a hundred thousand, gets Himself liberated in one."

The blessed man in whose body God liberates in full measure, manifests and expresses 'His various sportive forms is a liberated one. He is freed from the bondage of body. The primal idea of a man is that he is body with all the senses and other attributes and corelated functions. When Atma is shown and seen, he comes to know that he is Atma and the question of body does not arise at all. The final stage of liberation is to get oneself freed from the ego consciousness. Here ends ascent and if it is followed by descent then the man does not find "I" in him but there reigns the divine consciousness "Thou".

112. "It is His will".

His will is expressed in two ways, that is, either by keeping in bondage or by freeing Himself in the body, though it may be one in one hundred thousand.

113. "Solid and liquid by parts".

It is the measure of God liberating from the body. The liquid denotes the liberation of God and solid is that portion from where God is not freed. Liquid God is seen in the second sheath in the abdomen of the right side—'Pranamaya Kosha' (प्राण्मय कोष).

114. "I am burnt up through excess".

God emanated in full measure from the body of Thakur.

So 'I' in Thakur is burnt up. It is seen. It flares up like red light in the cerebrum (चैतन्य).

115, "Mind keeps one in bondage. Again, mind sets one free."

A purified mind cannot think that it is in bondage. Until and unless a man sees God in his body, he cannot get his mind purified. To see God is the measure of purification and the sight of God in the body purifies everything concerning body. The evaporation of animal passion from the body is the practical shape of purification. It is visible in one's body. As soon as any word concerning animal passion will be spoken by the man, a shudder starting from the lower part of the body will be seen to come

over the body and the shudder will be seen to rise upwards in the cerebrum of the seventh plane.

116. "The mind is all in all".

The mind of Shri Radha (the heroine of Shri Bhagavat—a holy epic) was transformed into the image of Shri Krishna (the hero). So, on whatever side she was casting her sight, her eyes met with the image of Shri Krishna.

117. "But there is one mind".

The mind has got various phases. But all these phases merge and transform into one "Atma"—God with forms and attributes, and finally God without forms and attributes.

118. "Mind keeps a man in bondage. Mind makes a man free. I am a freed man. It is no matter if I live in the world or in the forest. What can keep me bound? I am a child of God. He is king of the kings. As such, who dares to keep me in bondage? If a man is bitten by a snake and if he keeps on saying emphatically, "There is no poison in me" then the venom leaves him. So if a man keeps on saying with right earnestness, "I am not bound, I am free" then he turns out to be free!"

It is a prayer of a devotee to God. He listens to the prayer. One Mr. Hazra asked Thakur, "Will my prayer

be heard by God?" Thakur at once replied, "Yes, hundred times". The above prayer has the character of
self-exertion. To attain God by self-exertion is the
way of a monkey cub. If a man has right earnestness
in self-exertion then at the time of death, through the
grace of God, he may have liberation—but the bliss of
liberation cannot be enjoyed when alive. It is only
spontaneous emanation which can set a man free to
have its bliss in the lifetime. Spontaneous emanation
of God from the body is the way of kitten. It is exactly that a father has taken charge of his own child.
In case of a monkey cub, it is the cub which clutches
the neck of its mother.

119. "The wretched man who keeps on saying, 'I am bound, I am bound', gets himself really bound. He who says day and night, 'I am but a sinner', 'I am but a sinner', in fact becomes a sinner."

The intellect is coloured by mind, and continued thinking of sin tarnishes the intellect. A tarnished intellect makes a man go down.

120. "To see God is the end of life".

No one can attain God by self-exertion. But if self-exertion is persisted vehemently then an advance may be made. It is through sheer grace of God that one can attain God. This grace of God is but spontaneous emanation.

121. "A man must have burning faith in Him

so that he may say, 'What! I have repeatedly taken the name of God, and so sin cannot cling to me. There is no sin in me. I am not in bondage."

Such mental force may be ascribed as God's grace. What is God's grace? It is exactly to carry a burning light in a room kept in darkness for a thousand years and the room is illuminated within twinkling of an eye. God's grace is not a mental phenomenon. It is seen and it is obtained, but by one or two in an era.

122. "If the name of God is taken repeatedly by a man, then it makes him pure in mind and body."

There is no difference between God and God's name. The name of God makes God manifested in the body.

123. "I only prayed for devotion to my Divine Mother."

Is it only a mental operation? Oh no!

The Divine Mother stands before the very eyes of the devotee. She wants to offer some of her attributes to the devotee. The devotee in his part does not want any. He bows down simply to the Divine Mother, takes the dust of her feet, places it on his head and says, "Oh Mother, I may be blessed with love of God only". The Mother becomes highly pleased.

Love of God is the fixed star and it cannot be

defined. To obtain the manikin form of God in one's body is the highest realisation of God's love in a man.

124. "All on a sudden one cannot be king Janaka.

In solitude Janaka had to practise severe austerity."

Janaka was a king of the great epic Ramayana. In his body God got Himself separated. It was a spontaneous separation. But Janaka was made to practise austerity in solitude in order to realise the bliss of depthness of God's manifestation in the body as well as for setting example to others for practising austerity, because, every one cannot be blessed with spontaneous expression of God in the body. The character of Janaka is so depicted, as after separation of God from the body a man may live anywhere.

125. "One may live in the world but he must go into solitude every now and then."

The environment of every day's life hurts and hardens the body and it stands on the way of God's manifestation in a man. "If milk is kept on a stirring state then there cannot be any curd".—Shri Ramkrishna.

It does not permit transformation of life-power into Supreme Bliss.

126. "On the footpath, a tree when young must be fenced around, otherwise it will be eaten up by the stray cow and goat."

Footpath—is the world where there is an uproar of greediness for continuous pleasure though there is no satisty in it. A man lives therein. "The world is an arena of unquenchable thirst for pleasure and creature comfort".—Shri Ramkrishna.

Tree on the footpath—represents a man's body with life-power in it.

Life-power ( उपडलिनी ) at the first stage is but a sapling. It grows. It becomes a plant. Finally it becomes a tree bearing fruits. It is a mango tree. It bears small fruits on the lower branches and very bigger fruits on the upper branches and one biggest fruit on the top-most branch. It is so seen in the body.

Young—means the initiative waking condition of life-power. It develops. First it comes in the form of a venomous snake and it is seen in a dream. This very dream takes a living form in its own course of time and is seen in an expressive way to manifest over the body. In the long run when a man realises and sees all the sportive forms of God in the five sheaths of the body still the life-power is not manifested over the body with a tangible expression. in a very matured condition when life-power makes its way in the seventh plane in five different shapes and the forms of each shape is manifested over the body and the life-power gets transformed into Supreme Bliss at beck and call then the blessed man is made aware of the full process of manifestations with the forms and bliss of life-power in his body.

It can be tested in a very easy way, if the life-power is awakened in a man. If life-power is awakened in full measure in a man penetrating the gross physical sheath and manifesting over it, then all that is required is to ask him, "Well Sir, is it fact that if life-power in a man is awakened then the life-power is seen to jump like a frog in his physical sheath?" Before he answers the question it will come upon him and will be seen in manifestation over his physical sheaths. It will be seen that his abdomen is throbbing, rather rising and falling very quickly and something in inside per force is making its way with striking rapidity towards the cerebrum or the seventh plane expressing such impressions over the body as easily marked by one and all. Though the man is in a sitting posture he be seen as if he is in dance like a frog. The Supreme Cult (ब्रह्म विद्या) or the cult through which God is manifested in the body as soon as it will be heard manifest over the body. This state in the physical sheath has been stated as a trunk of a tree.

Fenced around—signifies that the devotee must keep himself alone in solitude for a period of time to pray and meditate with undivided and undiverted attention.

Goat—is the symbol of lust.

Cow\_that is, bull is the symbol of anger.

127. "At the first stage, the fence is an indispensable requirement."

It means to pray in concealment and solitude.

128. "When the stalk turns into a trunk, the fence is removed."

It means the attainment of the Supreme Cult in the body. Then no further concealment is necessary, because, as a sign of attainment of the Supreme Cult, God in the body will be seen to manifest over the body.

129. "Then the trunk will not get the least hurt even if an elephant is tied to it."

Elephant—is the symbol of mind and mind is called an wild elephant.

After attainment of the Supreme Cult, the attainer is always protected by the awakened God in his body, so he cannot have a fall. The Supreme Cult never deserts the attainer.

130. "The disease is typhoid."

'I' or 'ego' has been compared with typhoid. In typhoid a patient sees illusion. So 'I' is nothing but an illusion. Then what is reality? 'I' is never born and cannot be born (对于 that which is never born). How does 'that-which-never-born' look in the typhoid of illusion?

Emanation of God in the body commences from the gross physical sheath. Then at the end of ascent, the Supreme Cult reveals the Supreme Knowledge. Then comes "Descent". The knowledge of "Thou" appears and reigns. Then the illusion of 'I' vanishes and a man is in a state to declare "That-which-never-

born". The special feature of the disease typhoid 'I' is that it makes unreal appear real.

131. "In the room of the typhoid patient, there are huge water pot and jars of pickles and tamarinds."

Room—represents body, the gross physical sheath.

Typhoid patient—is 'I' or 'ego'—a subject of illusion.

Huge water pot and jars of pickles and tamarinds—are six aspects of human passions—lust, anger, greediness, delusion, pride and envy.

132. "If you want to get the patient cured of his 'I' illusion, then he must be removed from the room."

'I'—is body, the physical sheath at first.

The commencement of God's emanation starts from the physical sheath. Life-power or the emanated God from the body undergoes transformations in His sportive forms in five sheaths or seven planes. Then follows the attainment of the Supreme Knowledge. The ascent ends here. The descent starts now and knowledge of 'I-am-not-but-thou' prevails. This is called 'removal of the patient from the room' or the gross physical sheath.

133. "God alone exists and the existence is eternal."

This saying has got two aspects in their meaning:—

(1) God with form is real and eternal.

(2) God without form is also real and eternal.

But in the Supreme Knowledge there exists nothing and even in the state of Supreme Knowledge none exists either to feel the non-existence or to carry the message of non-existence.

There are two states of the Supreme Knowledge—one Relative and the other is Absolute. The Relative starts from seeing the formless God in the seventh plane and ultimately it transforms into Absolute-non-existence after undergoing the following changes—

- (1) The formless God,
- (2) God holding the universe in Him,
- (3) He turns into a seedling,
- (4) The seedling turns into a dream,
- (5) The dream does not exist or the state of non-existence of ego.
- 134. "All else is unreal, impermanent and ephemeral."

In ascent it so appears. When life-power ascends from one plane to another, she keeps on discarding till she reaches and transforms into Absolute and non-existence and then in descent at the first stage, 'Not-I-but-Thou', the illusory state of everything else, is felt and it transpires that God alone is Real.

135. "This Supreme Knowledge is to be attained, realised and to be felt continually."

It is 'Sahajia' ( सहजिया ) state. The existence becomes so; or it becomes one with one's existence.

I36. "Then comes the real love to God."

The Supreme Knowledge is succeeded by knowledge of 'Not-I-but-Thou', and this is succeeded by attainment of manikin form of God and then springs up the real love of God.

137. "Yearning alone enables one to attain God."

Waking of life-power gives impetus to yearning and this life-power transforms into Supreme Bliss.

138. "As if, it was a fight between Shiva and Rama."

In an epic of India, it has been depicted that there was a fight between Shiva and Rama—the preceptor and disciple—to establish their superiority. It is an allegory.

Shiva is God-the-Preceptor. God-the-Preceptor turns into God-with-Form. It is so seen in meditation and this is seeing God-with-Form. Again, when God-the-Preceptor shows God-without-Form in the seventh plane and merges into God, this explains the allegory how God-the-Preceptor Shiva changes into Rama or One. Rama means One, that is, non-dualistic state in the seventh plane.

Shri Ramkrishna fought this fight of Shiva and Rama in the cottage of meditation beneath the group of five trees at the garden-temple of Dakshineswar while he was engaged in realisation of the Supreme Knowledge. Puri Maharaj (one of Thakur's spiritual

conductor and guide) made Thakur sit in meditation in the cottage, closed the door from the outside and left the place. Thakur dipped deep in meditation. But whenever his mind wanted to cross the sixth plane the blissful form of the Divine Mother barred the passage to the seventh plane. One becomes forgetful of everything when he sees his own dear God-with-Form. Thakur had no desire left to him to proceed to the seventh plane. Some couple of hours went by in this way. Now Puri Maharaj entered the cottage. Thakur very eagerly spoke out "Well, I can't leave the sixth plane and proceed further!"

"Pooh, don't be so hasty. It is sure to come", saying this, Puri Maharaj picked up a sharpened piece of glass and pierced the middle place of the two eyebrows of Thakur to a point only and said, "Take up your mind here". The door was again closed from the outside and Thakur composed himself in deep meditation. Again the joyous form of Divine Mother appeared. This time Thakur drew out his sword of knowledge and cut the joyous form of Divine Mother into pieces. His mind entered the seventh plane like lightning and transformed into Supreme Self or One. Some three hours went by in this way when Puri Maharaj again entered the cottage and seeing the outward signs on the body of Thakur exclaimed "Oh, what a wonderful God's grace! It took me some forty years to reach this state but this has happened here in no time !"

The fight between the Divine Mother and Thakur,

i. e., fight between Shiva and Rama—between Godthe-Preceptor and the disciple—was over in the seventh plane in a non-dualistic condition.

139. "Mother and her daughter."

Mother—signifies body from where the soul emanates.

Daughter—is born of the mother, that is, Godwith-Form as seen in the sixth plane.

140. "Without Jatila and Kutila, the mischiefmongers, God's sport does not develop."

Had there been no body then there would have been no manifestation of God in the cerebrum.

141. "There is no fun but for Jatila-Kutila."

It is body which yields the Supreme Bliss.

142. "You pick up your disciples without reading their nature, so they go away from you."

It is fundamental for becoming a disciple to get the form of the preceptor as God-the-Preceptor in his body. A human being cannot be a preceptor. God is in the physical sheath. He emanates. He assumes a human form. The form which has been assumed by God is the form of God-the-Preceptor, and if that form is a living one then it indicates that God is in a fully emanated and awakened condition in this form.

143. "The cakes called "Puli" (a Bengali cake) look all alike but their contents vary. Some

'Pulis' have got condensed milk in them, some have sweetened cocoanut kernel and some paste of pulse."

Puli-represents human body.

Condensed milk—in body means to see God-with-Form in body (सत्त्व).

Sweetened cocoanut kernel—means the aerial body as a man sees his own prototype while he flies in dream ( रज: ).

Paste of pulse—means that there will be no emanation of God in their physical sheath (तम:).

144. "I eat, drink and live, and all the rests are known to my Divine Mother in me."

The existence of Thakur consisted of keeping the body and soul together devoid of all other animal signs. He existed to see the sports of the Divine Mother in his own body as well as in the world around.

145. "Preceptor, Master, and Father, these three words make a shudder pass through me."

Preceptor—"A man can never be a preceptor. God-the-Preceptor is the only Preceptor."—Shri Ramkrishna.

Master—God is the Master of the world and everybody else in the world is but a sight-seer and a passer by.

Father—It means to be entrapped in the temptation of the world.

146. "Preceptor is only God-the-Preceptor."

God-the-Preceptor assumes human form, appears before you, blesses you and says, "You will attain Godhead". God in the body takes this unknown or by-gone human form, selects you as a bridegroom, in other words, makes your body a play ground for His blissful and joyous sports.

He teaches you the whole course of Rajayoga the emanation and transformation of God through the five sheaths or the seven planes into the Supreme Bliss.

He gets Himself changed before your very eyes as your deity to whom you daily pray. As for instance, a man has got St. Paul as his God-the-Preceptor. But his deity is Jesus as he prays to Him. Before his very eyes he will see that the form of St. Paul is changed into the form of Jesus. Again in the seventh plane, God-the-Preceptor shows God and merges into God.

Without attainment of God-the-Preceptor, a devotee is not lucky enough to see God in various states in him; nay, not only this, but he will not get the least response of God in him.

Thakur says, "Without the bliss of God-the-Preceptor, there cannot be any upward progress". This

upward progress means the upward motion of the lifepower in a man, that is, waking of life-power and her march in the seventh plane. Without the attainment of God-the-Preceptor, the life-power does not wake up. There cannot be any realisation without life-power being wakened up.

The attainment of God-the-Preceptor is a kind of transformation into God-with-Form as God in the body assumes that form out of sheer mercy.

God-the-Preceptor expresses himself in the body in various measures. They are :—

(1) "Some unknown man (a human form made of God's light) will appear and tell you, 'Come along with me'; then it will be a very easy journey climbing on his shoulder."—Shri Ramkrishna.

This unknown man is God-the-Preceptor in full measure and he comes to the seer at an 'early age of twelve to thirteen.

'Unknown man' means the human form of Godthe-Preceptor whom you did not see before; but afterwards you will be coming to know everything about him.

(2) A devotee used to pray to God for a good Preceptor. God heard his prayer and appeared before him in the form of God-the-Preceptor. The form of God-the-Preceptor was a living one. It denoted that

God in full measure manifested and that the living man was God-Himself-with-form.

- (3) God-the-Preceptor appears, shows the devotee his favourite deity and merges himself into the deity. Here both God-the-Preceptor and the deity are made of God's light.
- (4) God-the-Preceptor appears all on a sudden with an aspect of one mad in God's love, and with up-lifted hands indicating that God in him has separated from his body and speaks, "Remember God and talk of God—all along".
- (5) It was dusk in a dense forest. The sky was covered with black clouds. Lightning and thunders succeeded each other. A high gale was blowing and it was tempestuous. A poor traveller was exasperated and in bewilderment cried out, "How am I to cross this forest?" A voice was heard and it spoke, "Remember God, take God's name and there will not be the least difficulty for you to go out of the forest".
- (6) A devotee is seeing that God-the-Preceptor is giving him instructions about the waking of life-power.
- (7) A devotee is in a boat and his God-the-Preceptor is the boatman and plying the boat in a river.
- (8) A devotee is standing on the sea-shore. There is a boat on the shore. His God-the-Preceptor is on

the boat and the helm of the boat is in his hand. The devotee is maddened with joy at the sight. He cries aloud, "Well, well, Sir! What brings you here?" The reply comes, "I have come to learn that you shall be due here and so I have come". The devotee then gets into the boat.

- (9) God-the-Preceptor assumes the form of an old man and beckons the devotee.
- (10) God-the-Preceptor appears as an ancient sage (*Rishi*) and gives instructions.

All these realisations came upon a group of devotees in dreams.

"Does realisation in dream bear any less value?"— Shri Ramkrishna. The Brihadaranyaka ( बृहदारायक ) and Chandogya ( छान्योग्य ), parts of the Vedas, say that realisations in dreams are purer than the realisations made with open eyes.

147. "God is mother to me and I am but her child".

This is but knowledge of 'Thou' as in opposition to ego or 'I', and this is also called the matured love to God. There remains no ego-consciousness in the Supreme Knowledge. But when consciousness comes back, it comes back with 'Thou' and not 'I'. This is called conscious-existence of descent or this is designated as matured love. If this knowledge is once attained this never leaves or deserts the attainer. So

those who have attained this knowledge of 'Thou' can never play the role of preceptor. At every turn Thakur used to say, "God alone is the preceptor". God, in one aspect, is this world and it is His sportive form. Thakur without any break in the day or at night was witnessing this God's sport. His eyes were fixed continually on God. So he was a child to God. How can a child play the part of a preceptor? One of Thakur's devotees, by name Tej Chandra, asked for initiation. Thakur replied, "I cannot be your preceptor, I simply can be your instructor."

148. "There are human preceptors by the million".

It is simply and solely ignorance and false vanity which prompts a man to play the role of a preceptor.

149. "Every one wants to be a preceptor. There is hardly one who condescends to be a disciple."

Preceptor—means false vanity according to Thakur's ideology, as a man cannot be a preceptor.

A disciple is compared by Thakur as low land. Thakur's teaching was, "The water of God's grace does not get accumulated in high land; whereas, it accumulates in the low land."

150. "If you are not commanded by God, then nobody is going to hear you."

Without God's command there will be no force in your instructions and there will be no room for them

in the mind of your audience. So God in their bodies will not emanate. They shall not get you as God-the-Preceptor in them and that proves that you have not got God's command.

151. "So long the fire in the fuel burns beneath, the milk puffs up".

Fuel—represents the physical body of the devotee. Fire—is Thakur. God is represented as—milk. Puffs up—means manifestations and realisations in the body.

The metaphor means that when a devotee comes near Thakur he gets tastes and realisations of God.

152. "When fire is withdrawn, there remains no puffing up of the milk".

When a devotee goes away from Thakur, his longing for God and realisations also vanish.

153. "The people of Calcutta are fond of sensation.

They start digging a well at a place but if
they strike a stone then they will leave the
place. They shall be commencing to dig
another place. It so happens that sand comes
out. They will leave the place and begin at
another place. And this goes on."

The devotees around Thakur in the steam-boat with Shri Keshab were all elderly men. So there was hardly any chance for them to get spontaneous emanation of God in their bodies. Thakur was instructing to be

firm and fixed and then to try to get God's grace by self-exertion. Thakur was fully aware that it was a rare thing; still the merciful God takes pity and gives His grace.

154. "How powerful are the words of a teacher who has got commandment! A mountain moves at his words."

The words of a man who has got God's commandment make God wake up in others who are blessed enough to listen him. But this is conditional. The hearer must be young like St. Francis as otherwise there is hardly any chance.

Mountain-represents body.

Moves-means waking of life-power in the body.

The wakened life-power startles one, shakes him and then like a monkey takes a jump in the seventh plane and transforms into Supreme Bliss. It so happens in a matured condition but not with a beginner.

155. "One needs a badge of authority if he wants to teach others."

God-the-Preceptor appears, writes the authority in a paper and shows it to the devotee. This is called 'badge of authority'.

156. "One who has attained God within himself has got an inner sight."

If any body comes to the man who has got God in him then the attainer of God finds the reflective form of the new-comer in him and then follows a spontaneous revelation of the nature of the new-comer. It makes the attainer know the pros and cons of the comer. It so often happened with Thakur.

157 "God is the master. Everything is done by Him through me. I do not do anything. The man whose life is perfected and conducted on the basis of this knowledge in him, God has separated Himself in him from the bondage of body."

This is knowledge of 'Thou'—'not I but Thou'. This state of consciousness gets its own expressions in everyday life. The expressions in everyday life are that he will never play the role of a preceptor and he will never accept any money in exchange of his religious teachings. "If he has become a real monk then why does he take money from others?"—Shri Ramkrishna.

158. "Let you see God first by self-exertion."

"It is through sheer grace of God that God is seen."
—Shri Ramkrishna. But here Thakur was encouraging the devotees for self-exertion as they were advanced in age. Yes, by sincere devotion, prayer and other spiritual discipline one can get God's grace in some measure.

159. "One, on arrival at 'Kalighat', got himself engaged in giving alms only; then there

would be no time for him to see the image of the Divine Mother, 'Kali', in the inner shrine."

(Kalighat is a locality of Calcutta and here the temple of the Divine Mother, called 'Kali', is situated). Kalighat—represents the world. One is come to the world. His first and foremost duty is to see God, i.e., to solve the mystery of life and death. On the contrary, a man comes to the arena of the world, dances his futile dance and passes away.

160. "In case of fever, if the old Kavirajas' (Doctors practising in old method) treatment is adopted then the patient is sure to collapse."

Fever-represents the disease-'ego' or 'I'.

Doctor's old method—means seeing God in the five sheaths or seven planes as laid down in the Vedas.

The patient is sure to collapse—signifies that the physical body in the present era cannot stand so much strain.

161. "The present era demands quick action."

Thakur means to say that the present era is an era of devotion and prayer.

It was so as long as Thakur lived in this world. But with the disappearance of Thakur from this world, the era has changed. The method is altered. It is Thakur's era. A new method has been adopted. It

is an age of injection, i.e., it will come from within the body as God-the-Preceptor comes from inside the body.

162. "The religion of the era is devotion and prayer."

Let you follow the path of prayer and devotion and if God in you takes pity He will appear as God-the-Preceptor and will show you His sports and sportive forms and you will be a witness to them.

163. "Like Vedantists (non-dualists) you do not say that the world is but a dream."

Why these devotees do not say so?

They are not blessed with this realisation as they did not see God and there was no chance for them to do so. They are aged people. Had there been any chance for them to realise God then that would have come to pass at their youth within 25 years of age.

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# At Surendra's (Suresh Mitra's) house after the boat trip

164. "Have the fare from the ladies of the house.

For certain, they must be knowing that their husbands (Suresh Mitra & others) pay visit to us at the temple of Dakshineswar."

It means transmission of power from one to another and it speaks wonder.

In our case we find that a husband comes and he sees the "Diamond"—in the shape of my own person—within, and then other members of the family see me in the following four forms:—

(i) In dream.

mail v mest

- of (ii) In meditation. and around has been seen bib
  - (iii) In an awakened condition—as a living man.
  - (iv) In trance. (bob) esilent of ment not socially

It was not so in the time of Thakur.

Even the wife of Suresh Babu during the lifetime of Thakur made a different preceptor or Guru.

165. "There hung on the wall an oil-painting and Surendra got it painted specially for him (Surendra). In the picture, it was so pointed out by Thakur to Keshab about the harmony of all religions, viz., Christianity, Islam, Buddhism, Hinduism, and also in other sectarianisms such as, 'Vaishnava', 'Sakta', 'Shaiva', etc."

It was but a picture—a creation of imagination.

"Many have admitted that all the religions of the world are right."—Swami Vivekananda (The Ideal of a Universal Religion).

Whereas, when a man becomes God, any member of the human race coming in contact with Him will see Him within his own body, and even in many cases without any contact they see Him. The question of religion, sect, caste or creed does not arise (vide Preface, page 22). This is harmony. This is Swami Vivekananda's "Point of Union" for which he laid down his glorious life, though it did not come into existence in his own life-time.

The great Swami exclaimed that no practical plan was adopted by any to bring about this harmony in the conflux of the claim of superiority and disparity over other religions.

In Volume II of the complete works of Swami Vivekananda (Ninth (Enlarged) Edition, 1958—published in Mayavati, Almora, Himalaya) the great Swami says, "That plan alone is practical which does not destroy the individuality of any man in religion and at the same time shows him a point of union with all others."

No practical plan can be chalked out. This harmony is achieved through *Maha-yega*—the 'Great Yoga' which evinces that "All is One and One is All"—only in the spiritual world within. (Vide Introduction, page 20 & 21).

# The Master with the Brahma devotees Benimadhab Pal's Garden House, Sinthee 28th October, 1882

166. "Well, here is Shivanath. Look here, you are a devotee and it gladdens me to see you. It gives much pleasure to a hemp-smoker to meet another."

At the sight of a real devotee God in Thakur leaps up with joy and it gladdens him in a degree.

"To see an Avatar is equivalent to see God."
—Shri Ramkrishna.

Thakur is an Avatar and hence he is God. There is an easy trial of testing an Avatar. If any devotee with real devotion bows down to the Avatar then the inner-self of the latter will at once get transformed into Supreme Bliss, and outward manifestation will be seen to be exhibited on his face and body. A piece of dry wood flares up if it is rubbed against a stone.

167. "Just possible, they will embrace each other."

God-the-Preceptor renders the devotee his own, gets the consciousness of the devotee merged into his own consciousness and makes the devotee conscious of Oneness ( त्रहाजान ).

"A master being highly pleased with his steward, catches his hand, makes him sit by him and says, "Well, well; sit by me. We are but one."

-Shri Ramkrishna.

A certain friend saw with eyes wide open that his God-the-Preceptor was swallowing him. God-the-Preceptor was making the devotee one with him.

Another friend dreamt that a big royal Bengal tiger made him lie down on his back and with his big paws was trying to embrace him. The tiger by his embrace was trying to make the devotee one with him. The tiger represents God-the-Preceptor. A man must be a tiger in spirit in order to break through the net of illusion.

168. "Whom I see that he has got no yearing for God."

Thakur used to get the appearance of the man within his own body and then he could read very easily their mental disposition. It is but a bubble of getting God within oneself. The world is in God. The man before Thakur is part and parcel of the world. So Thakur gets the man in him and comes to know everything about him.

169. "If I find a man involved in gross worldliness."

A gross worldly man may be tested in a funny way. Let you talk about God before him and he will

leave the place at once. The formation of the gross worldly man is so that God does not emanate from his body.

170. "If a worldly man is asked to renounce everything and get himself whole-heartedly engaged in devotion of God then he will not pay the least attention to your words."

If a worldly man asks another worldly man to be a real devotee of God then it will not do any good. Mere words cannot produce any effect. Of course, it was a different thing with Thakur or any Avatar. Simply if anybody comes in contact with them and hear about God's sportive forms in the body from them then they in no time shall get their innerself transformed into God according to the capacity of their body. "If God out of sheer pity frees Himself from the body then there is liberation."

171. "Nitai (The first disciple of Shri Chaitanya) somehow or other used to induce a man to repeat God's name."

Nitai made his disciples indiscriminately. This indiscrimination gave out a bad effect. It could not produce a real devotee. The gift of Avatar of the era evaporated for want of a real devotee.

Who is a real devotee?

He is a real devotee whose form you will find within you in meditation or at any time. God within you assumes that form and makes you

acquainted and reveals the real state of the man. On the reverse again, the real devotee will get and see you in him. Thus on both sides there will be such revelations and then both of them will come to know their real respective nature.

# 172. "God's name has got its own charm."

God and God's name do not carry any distinction or difference. A devotee finds that the name of God assumes the form of God. Let you repeat the name of Jesus with all devotion, then if God in you takes pity, He will appear before you in the form of Jesus. He will show you His sportive forms, will give you instructions and talk with you. It will be similar in case of Mary (Mother of Jesus), Buddha, Lao-tzse of China, Zoroaster of the Parsees, Mohammed, or Shri Ramkrishna. If God takes more pity then you will find that Jesus before you is taking the form of Mary, Buddha, Lao-tzse, Zoroaster, Mohammed and Shri Ramkrishna. It will reveal to you that every human form on the face of the earth is God, but with a marked distinction that in some His power is manifested in a greater degree and in some in a less quantity, in some in goodness and again in some in badness.

173. "God's name may not in some cases produce any off-hand result but it is positive to bear fruit in the long run".

The supreme cult never leaves a man. It never

gets destroyed or evaporated. It is God's grace and it is sure to bear fruit in its own time.

174. "In the cornice of a building a seed was left. In the course of time, the building crumbled, the seed fell on the earth, germinated and bore fruits."

You get the seed of God's name. The seed may not germinate at once. But it is sure to germinate, become a tree and bear fruits. This is not a mere simile or analogy. This tree is seen at the end. It is one of the sportive forms of God. Some see it as banian tree and some again as mango tree. A mango tree is better than a banian tree. A banian tree indicates merging into no-ego-consciousness and there is no descent. But a mango tree with green and ripe fruits of big size indicates descent. As without descent the complete and thorough mystery of this human body cannot be realised.

175. "A man endowed with God's goodness shall never take money from others by flattery".

This is the marked distinction of a man endowed with goodness given by God.

Thakur used to say about himself, "I do not take any money from others".

176. "The man who out of devotion has got the third and lowest principle (तम:) wakened up for God has got a burning faith".

(There are three principles of devotion in man. They are called—

- (1) Sattvik Bhakti ( सात्त्विक भिनत ),
- (2) Rajasik Bhakti ( राजसिक मक्ति ) and
- (3) Tamasik Bhakti ( तामसिक मिनत ).

Sattvik Bhakti is the first principle of devotion of goodness and sanctity.

Rajasik Bhakti is the second principle of pompous devotion.

Tamasik Bhakti is the third principle of devotion without any rational base).

Has got the third and lowest principle wakened up—means to get a strong yearning for God but it is not based on rationalistic base.

Faith is God's mercy.

Burning faith gets, all on a sudden, God's light kindled in the body. A devotee of this type gets God's light all on a sudden. "A light bursts out in a room kept in darkness for a thousand years."

177. "A devotee of the third principle (तम:) wishes to get God as if per force."

It is a deep yearning for God and it comes out of the pang of separation. The devotee wants to get God and to be transformed into God all on a sudden. In yoga this pang indicates that God is emitting from the body.

178. "A devotee of the third principle is like a robber who plunders wealth."

This is to pick up a diamond in the street or to get and see God in the seventh plane. The life-power is collected and seen in the cerebrum leaving no explanation.

179. "I am a son to God."

The idea runs that God is Father or Mother and a man is His or Her son.

It is called a devotion of Raja guna (रजोग्रा). It is yogic term. It is manifested all over the body. Every part of the body becomes deeply flushy like red vermilion and the blood courses its way towards the upper part of the body.

180. "If a man can divert the third principle within himself then he can get the grace of God."

The life-power in a man is coursing its way in the outer world. It is to be withdrawn, collected, placed within the body and turned towards the seventh plane.

Yes, let there be desire in man, but that should be directed to see God. Yes, there must be temptation and let it be temptation of getting God within the body. Yes, a man must have anger and let you be angry with God for not giving His grace to you. Yes, there must be forgetfulness and let you forget this world keeping your mind confined in your body.

Yes, a man must be proud, and let you be proud as you have got God's mercy. Yes, there will be vanity; let your vanity be that you have got God as your Lord.

181. "Let you force your way to God in you."

There are two ways to apply force. The first one is to take shelter with God by throwing yourself absolutely at His mercy by making a gift of your body, life, mind, feeling and soul.

The second one is by continuous negation, that is, I am not skin, I am not flesh, I am not blood, I am not bone, I am not marrow and go on discriminating till you get a spontaneous stoppage and then there will be void zone or you will plunge in the First Cause. Your judging in this way of negation must be followed by retaining and manifesting this negation in your mind and body. Thakur by negation gave up gold and its manifestation came out in this way: If a silver coin was placed in his hand, then his hand would writhe, his voice would be choked up, his breath would be held up and so on till the silver coin was removed from his hand. He renounced gold in his mind and the signs of renouncement were exhibited in his body.

182. "God is not a third person but He is your very own".

God is the nearest of all to you as He is in you; nay, more than that, you are but He. "Oh Svetaketu ( स्वेतकेतु )! Thou art but God!" and "Thou art but Supreme Bliss!"

183. "He is called the best teacher."

The best teacher is God-the-Preceptor.

A certain friend could not get his body and mind composed in meditation. In a dream he saw that his God-the-Preceptor appeared, caught him by neck, and made him sit in meditation. He dipped deep in meditation. Thenceforward meditation came upon him. God in the form of God-the-Preceptor gave him His grace and he got capacity for meditation. It was sheer God's grace and God within the friend manifested Himself in meditation.

184. "Has God got any form, or is He without any form?"

A patient in delirium wants to drink a tank of water; he wants to take bread like a mountain. The question is of that character. I had never been to New York or Washington. How could I describe New York or Washington? I do not know A. B. C. of God and how am I to make any conclusion that God has His form or God is without any form?

185. "God has no finality".

God is in every body. He is seen in the seventh plane. He is with form. He is only an outline. He is without any form. Everything is God and He is beyond everything. A man knows so far as God, by His grace, makes him understand.

186. "God assumes form only for a devotee".

A devotee of Buddha sees the form of Buddha; a

devotee of Jesus sees the form of Jesus; a devotee of Shri Ramkrishna sees the form of Shri Ramkrishna and so on.

But there is another superior class of seeing God with forms. This superior class of realisation reveals that it is God's light seen at the entrance to the seventh plane coming out of the sixth plane and taking the form of Buddha, Jesus, Mohammed, Shri Ramkrishna and other forms of gods and goddesses as described in any mythology or religious book of the world.

A devotee of formless God sees in meditation (1) a goddess of ten hands with great grandeur and pomp, (2) then the goddess turns into the form of a god with four hands, (3) then the god changes into the form of a baby—say, baby Buddha, or baby Jesus, or baby Shri Ramkrishna and (4) lastly a devotee of formless God sees God's light. It so turns out that a devotee of formless God may see only God's light. It is but a part realisation and the whole course of realisation is not revealed to him.

187. "To a man of knowledge i. e., to whom the world is but a dream, God is without any form."

One, after attaining Supreme Knowledge, comes back in descent to speak about the sportive forms of God with forms and without forms.

188. "A devotee knows that He is an entity and the universe is another".

Here the devotee has but dualistic knowledge and no unitary knowledge. It is but a partial knowledge.

189. "So God assumes a human form (made of God's light) and appears before a devotee."

It is a realisation of the sixth plane.

190. "A man of Supreme Knowledge becomes conscious of God without any form in divine consciousness."

It is so realised in meditation. It is the last tinge of divine consciousness and after that what comes cannot be said as no divine consciousness also remains.

191. "It is exactly like an onion. Let you peel off the skin. First you take off the red outer skin, then the thick white skin, and so on. At last there remains nothing."

Onion—is compared with this human body. Skin of Onion—represents sheaths of body. There are five sheaths in the body. The last sheath is "Supreme Bliss". Beyond the last sheath there lies the First Cause, the Great Unknown.

192. "In filling an empty pitcher with water in a lake, sound comes out and continues."

Pitcher—represents human body.

Filling the pitcher in the lake—means to merge in the First Cause.

Sound—represents all the sportive forms of God

with forms or without forms as seen in the body in the course of transformation of life-power and lastly to merge into the Great Unknown. Of course, then follows descent.

193. "No boat ever returns from the 'black water' of the ocean".

Black water - is the First Cause.

Boat—is ego-consciousness.

Ever returns—means merges in the First Cause.

It is the ego of an Avatar or incarnation of God.

194. "The ego of a devotee".

The manikin or *Manus Ratan* is within the body and the devotee sees Him. This consciousness of seeing the *Manus Ratan* is the ego of real and true devotee.

195. "You are not Vedantist, nor you are men of knowledge of God."

Vedantists are those who witness the sportive forms of God in the seventh plane ending in the void zone. A man of knowledge is he who is perpetually conscious that he is not body but he is God.

You shall not be blessed with the realisations of God's sportive forms in the seventh plane, nor you will get perpetual consciousness that you are not body but you are God. You lack in God's grace in your life as you are fettered with the worldly pursuits.

196. "The path of devotion yields a comfortable journey for attainment of God."

If God in form of God-the-Preceptor takes one up on His own shoulder then it becomes easier to ford the world.

197. "God with form is seen."

God in human form made of God's light is seen. By human, it is meant that a man may be a devotee of Jesus. God in the form of Jesus, made of God's light, will come out from his body, stand before him and talk with him.

198. "Again, God is seen without any form".

There are three principal stages of seeing God without any form. They are—(1) God as Atma, (2) God as sky or void zone and (3) God as Supra-consciousness (परमात्मा). These three realisations come at long intervals and not in succession.

199. "So long as the kiddy plays with the toys and makes himself forgetful".

Toy—here represents body. A man making himself forgetful of his own real 'Self' thinks that he is human body.

200. "The mother keeps herself engaged in attending other household work such as cooking, etc."

God is represented here as Mother. She is in you.

To attend other household work—means lying in dormant condition within the body.

201. "When the kiddy becomes disgusted with his toys"...

When this human body appears as a source of troubles and displeasure, i.e., when the thirst for worldly pleasure gets abated, nay, discards the man...

202. "Then the kiddy yells for mother."

If a man cries for God and gets a sincere yearning then transformation of life-power within his body takes place spontaneously.

- 203. "The mother sets aside the cooking pot."

  The mother (God) emanates from the body.
- 201. "With hasty steps, she comes."

When life-power in body is awakened and makes her way towards the seventh plane, a sound is heard between the fourth plane and the fifth. Here the knots of the heart are cut asunder. The sound is heard and it is very keenly felt.

205. "The mother takes the child in her breast."

God is shown by God-the-Preceptor in the seventh plane, then all scepticism vanishes.

206. "If somehow or other God is attained then He will make you understand all about His sportive forms."

After attainment of no-ego-consciousness—the void zone in ascent—then at the outset of descent the whole process of transformations of life-power comes afloating before the eyes and keeps on floating for ever.

207. "A dispute arose about the colour of a chameleon on a tree. Some saw it in green colour, some in red, some in blue, some in violet, some in grey, and so on. Everyone was sure about his own experience of the colour. The dispute did not end but remained unsettled."

Here it is spoken of God with forms. Some saw God as Zoroaster made of God's light; some saw as Jupiter; some as Buddha, some as Jesus, some as Shri Chaitanya and some as Shri Ramkrishna. It is obvious that the dispute cannot be settled as they cannot ignore their own realisations, nor can they disbelieve their own eyes. It is due but to a partial knowledge. Had they been acquainted with the whole process of transformations of life-power then there would have been no dispute at all. It is simply that God in man appears as Zoroaster to someone, as Buddha to someone, as Jesus to someone, as Shri Ramkrishna to someone else.

Tree—represents human body.

Chameleon—is God in man.

208. "They went to the tree to settle their dispute and they saw a man sitting at the foot under it."

The man sitting at the foot of the tree—is an Avatar or incarnation of God and he is blessedly acquainted with all the sportive forms of God.

209. "I live beneath this tree. I know the Chameleon thoroughly well. All you say about it is right and correct. Sometimes it is red, sometimes blue, sometimes violet, again grey and so on."

A man is a devotee of Jesus. God will come to him as Jesus. A man loves Mohammed. God will give him His bliss as Mohammed. A lover of God without any form will see God's light.

210. "And sometimes I do find that it has got no colour at all".

Here it is spoken of God without form or attributes, i.e., Absolute.

211. "Kabir \* used to say, 'God without form is my Father and God with form in my Mother."

God without form—represents Father.

God with form—represents Mother.

Here it is spoken of descent first and then of ascent.

<sup>\*</sup> Kabir was born in the 15th Century A. D. He was a religious reformer and as he had knowledge of God without form so he preached universality in his teachings. Thakur said about Kabir that he was not a man of full knowledge.

God-the-Preceptor when appears first in the body. comes in descent and then He stops in the fourth sheath or sixth plane. It is formless God taken the human form of God.

212. "The sense of ego in a devotee has kept him at a hand's distance from God."

It is dualism. In the sphere of beatification there is but devotee and his God. It is realisation of the sixth plane. In the seventh plane the devotee transforms into God. "I am God"—this sense gets awakened. At the end there remains no ego-consciousness. The Ascent (आगम) ends here. Then comes Descent (निगम). Here there is no ego but "Thou."

213. "Do you know why the images of 'Kali' (Goddess) and 'Shyam' (another name of Krishna) look like human body? Because they are looked at a distance."

It is the realm of dualism. In the realm of Absolute there is no God with form. You are not yet transformed into Atma, so God with form is seen by you. You are in the sixth plane and the seventh plane is far away.

214. "The sun looks small because of distance, but go near then you will find that it lies beyond the range of your comprehension."

The sun—represents God, Atma, holding the universe in Him. You think that you are a tiny

human being. Yes, you shall be so thinking as you have not seen that God—Atma holding the universe in Him within you. Then you shall be thinking in a different view.

215. "Why the images of 'Kali' or 'Shyam'—have got bluish colour? Because they are seen at a distance."

It is spoken about meditation and realisation. At first in meditation a man finds darkness; but as meditation deepens he sees light and as the meditation marches on he finds 'Diamond'.

216. "Go nearer and nearer, then there will be no colour."

Let meditation in a man run on, then at the end there remains no ego-consciousness.

217. "The path of devotion is for you. It is the easiest course."

The seeds of devotion is inherent in a man. He is born with it. Spontaneously devotion comes out in a man. It is heredity.

218. "The foremost requirement after attaining this human life is to get more love and more devotion for the lotus-feet of God."

The lotus-feet of God—is at the sixth plane. It is seen there. If one can fix and keep his mind in the sixth plane then he will be in continuous touch with divine life with a thrill of beatification.

219. "To fathom the infinite is not required."

A man wants to have plunge in the Mississippi. It is not so required for him that He is to plunge at the source where Mississippi rises and to keep on floating till he meets the ocean. All that is required for him is to get a plunge in any place in the longest course of the Mississippi.

Infinity does not lie in the outside but it is within a man—the most wonderful and unfathomable creation of God. In the course of the transformation of life-power into God without form, the life-power transforms into the geometrical point of Euclid (the great geometrician of the Greeks) and infinity lies beyond the point. It is a point about which Buddha spoke while he was interrogated on his death-bed. It is the great 'Is' ( अस्ति ) of the Vedas.

220. Even the very least attachment to the sense in touch with the body for which woman and gold are concomitant factors of requirement will fail to yield the full measure of God from the body. So the man cannot have the divine sense that he is not body but he is God."

If a single fibre of the body is damaged and if it be not in a full-fledged fresh condition then there will be no accumulation of God in full measure in the cerebrum or the seventh plane. If you want to buy a thing in full measure then you have got to pay the cost in ratio. The full measure of body is between

24 and 25 years of age and the body must be really a strong-built one. He must have full grace of God-the-Preceptor between 12 and 13 years of age. God-the-Preceptor will teach him all the course of transformation of life-power into God and in course of time the signs of the transformation will be exhibited in the body as they will penetrate and come out from within to without. The five sheaths in the body will take their birth in succession and successive transformations and realisations will come upon ispontaneously then God in the body will be separated n toto and make you conscious that you are God and not body.

221. "Attainment of complete knowledge is not for the 'Kalijuga' (lit: The Iron Age)".

In the present era life is sustained by food, that is, the body is physically unfit, a weakling. The Supreme Cult (ब्रह्मविद्या) is not meant for a weakling.

222. "The fifth plane has its seat in the throat (in the process of transformation of life-power). The man whose mind reaches the fifth plane becomes free from ignorance and animal instincts (anger, lust, etc.). He talks or hears only about God. If anybody talks any worldly affairs before him, he leaves the place at once."

The above is the outward expression of his day's life. The realisation of the fifth plane runs thus:—

The seer will see himself that his body is transformed into half-woman and half-man. The lower portion is woman and the upper portion is man. The condition lasts for two to three minutes. It happens in broad daylight and the seer sees it. The form is called (अईनारीश्वर)—'half-man and half-woman God."

There is a second class realisation of the form of "half-man and half-woman God". The devotee sees the form in the body of his God-the-Preceptor. His God-the-Preceptor assumes this half-woman and half-man form and appears before the devotee.

The first class realisation of the "half-man and half-woman God" comes upon the physical body of the devotee and the second class realisation takes place in the inner body, made of God's light, of the devotee.

"The invisible and formless God in the body first assumes the form of "half-man and half-woman".—Shri Ramkrishna.

223. "Forehead is the seat of the sixth plane. The mind reaches there in the forehead and the devotee sees God with form, God's other sportive forms, and God's light, day and night".

A retinue (नित्यसिद्ध - इंश्वरकोटी) of an Incarnation of God (Avatar) sees God in His various sportive forms. But in an Avatar, the realisation is different. Firstly, the third eye or eye of knowledge opens. It is called 'eye of knowledge' because it is the divine eye through which various sportive forms of

God are seen within the cerebrum. In the eye of knowledge the symbols of realisations to come upon in the seventh plane are seen—such as, a miniature image of Buddha or other symbols. Then the image of Mysterious Maya (रहस्यमयो माया) is seen. She is quiet, slim, something made of unseen beauty, youthful and slowly dancing in rhythm and the gaze of her eyes are fixed on the toe of her feet. Then succeeds various sportive forms of God. Then God's light is seen.

In seeing the God's light there is a difference between an Avatar and his retinue.

A retinue sees God's light in a lantern or in a bulb or both in lantern and bulb. Then he sees God's light without any cover. But these are all realisations of the sixth plane. An Avatar sees that a silk curtain is hanging before his sight and there shines the glorious rising sun behind the curtain.

224. "Then the mind enters the seventh plane. The man is endowed with the knowledge of Brahma (God) and sees God (Brahma-Atma)".

It is spoken of seeing God in the seventh plane where God-the-Preceptor shows God and merges into God. After seeing God in the seventh plane a retinue of an Avatar cannot keep up his body any more. So the great Swamiji's (Swami Vivekananda's) passage for the seventh plane was kept under lock and key by Thakur.

An Avatar's body is retained after seeing God in the seventh plane. Atma (God) will reveal Himself

in all His sportive forms there. The mystery of life and death will be solved. Then there will be descent. In descent though an Avatar is God Himself but He will keep on seeing His own sports.

225. "As long as you were absent in the meeting, we were talking about you, but with your arrival and appearance all talks about you stopped."

It is Samadhi. Life-power is transformed into Supreme Self.

226. "After attaining Supreme Self, all outward devotional actions of the devotee are dropped."

The mystery of life and death is solved. The illusory aspect of the creation is realised. So no more the game of illusion is played.

227. "In a congregational song in the praise and love of God, at the outset a man keeps on singing—"Nitai (a devotee of Shri Chaitanya) is a mad elephant, Nitai is a mad elephant."

It is but to have the transformation of life-power set in motion. The curd is going to be churned for butter; the life-power is in the course of transformation into God.

228. "The devotional mood deepens and the singer onlyutters—'Eelephant', 'Elephant'."

The life-power is coursing her way between the fifth and the sixth plane. The power of uttering vocabulary is also transformed; as to speak is part and parcel of life-power and it is almost lost.

229. "In the end, the man keeps on uttering only one syllable—'Ha'...('Ele' of elephant')."

It is the entrance from the sixth plane to the seventh plane.

230. "Then the singer becomes silent."

The life-power has entered the seventh plane and has transformed into God. All outward functions of life are stopped.

231. "When the Brahmins are fed in a feast, there is much noise at the beginning."

At the start, a man is porne to make a parade of his devotion to God with grandeur and pomp.

232. "Then they sit with plantain-leaves in front of them". (In a feast of Bengal plantain-leaves serve the purpose of plates).

When a man becomes composed and quiet, then God in him emanates and life-power concentrates and wakes up.

233. "Bring some 'luchi', bring some 'luchi' (unlaven bread fried in clarified butter)."

This signifies a thorough yearning for God and also that an inner transformation of life-power is going on.

234. "Then they commence partaking of 'luchi' and other dishes."

Then start various kinds of realisations.

235. "Some three quarters of the noise of feast has subsided."

God from the body has emanated by three quarters and the man is enjoying the touch of God in himself. "A monk has got three quarters of his mind in touch with God in himself".—Shri Ramkrishna.

236. "Curd succeeds luchi and other dishes".

Here curd represents the seventh plane. In the course of the transformation of life-power, the seventh plane or cerebrum is seen.

237. "Then, after the feast, follows sleep".

Sleep—signifies "Samadhi" or transformation of life-power into God, both with attributes and without attributes.

- 238. "When a daughter-in-law in a family conceives, the mother-in-law lessens the house-hold work of the daughter-in-law. At the tenth month of conception there remains no work for her. When the baby is born, the mother is at absolute rest. All she has got to do is to tend the new-born baby."
- (a) To conceive—here represents God's emanation from the body.

- (b) Daughter-in-law—is the form of God as seen in the fourth sheath or the sixth plane.
  - (c) Mother-in-law\_represents body.
- (d) To lessen the household work—is to collect and get the life-power transformed and fixed in the sixth plane.
- (e) At the tenth month—means the entrance to the seventh plane—when God's light is seen and further on when the glorious sun is seen behind a silken screen.
- (f) The baby—represents Atma—God in the seventh plane.
- (g) Only to tend the baby—means to have God unfolded His mystery and characteristics in various sportive forms in the seventh plane. Principally the sportive forms of God may be divided into five chapters:
  - (i) God\_Atma;
  - (ii) The Universe is in God;
  - (iii) God, the Universe, turns into a Seedling,
    —an Atom;
  - (iv) God, the Atom, is but a Dream; and
    - (v) The Dream vanishes and there remains no ego-consciousness.
  - 239. "When a well is dug."

It is spoken of the body where a well is dug. In

the well God is seen in the form of transparent water. The water of the well transforms into vapour. The vapour penetrates the body and makes God and body separated. In the end it penetrates the sound also. These penetrations of body and sound express and manifest their signs over the body and they are not only seen but they are heard also.

When the vapour penetrates the body, the head keeps on swinging from left to right and right to left and a 'cling' 'cling' sound is heard. It is like the sound of a dried-up cocoanut or a ripe betel-nut in a shell.

When the vapour penetrates the sound (नाद) in the end of the seventh plane, the head will keep on swinging onward and backward. It is exactly like a big lump of ice sinking and floating in a vast sheet of water. Then the lump sinks and no ego-consciousness remains.

Another striking feature is that if any blessed man has retained all these realisations in his body, then if any body else speaks out all these before him then all the outward manifestations shall come upon the body of the retainer and they cannot be kept in concealment. The Supreme Culture—Brahma Vidya—no sooner will be heard, will express itself over the body of the retainer, as it is God's sports in the body. If the body does not respond at the mention of the name of Brahma Vidya, then it is to be understood that the man has not attained it.

240. "Afterwards I told Keshab, 'Why do you say

such things so often, "O God, what beautiful flowers Thou hast made! Thou hast created the heavens, the stars, the oceans and so on?"

The speaker speaks out to evince that his mind is roaming in the outside world and his life-power is not transformed into God, and it is not in the body, i.e., he is not a Yogi.

241. "So, I say, a man seeks the very same man in whom he finds joy. He does not go to enquire the address of his house or how many houses, gardens, relatives, servants and wealth he owns!"

It is spoken of a man who has got God in him all on a sudden—Hathat Siddha ( हठात् सिद्ध ). A Hathat Siddha becomes so deeply moved with joy of God in him that he does not seek for other sportive forms of God.

242. "Who is that man rowing the boat on and across the land?"

The boat is rowed on and across the land through the grace of God-the-Preceptor as God-the-Preceptor opened out this passage when He came down from the formless God.

Land-here represents body.

Boat-represents life-power.

Life-power courses her way through the body and falls into the ocean of the Supreme Bliss, i.e., in the seventh plane. All these things are seen, otherwise they cannot be understood. God-the-Preceptor shows

these things in the body and then makes one understand by teaching.

To row a boat on land is absurd. But nothing is absurd for God. God-the-Preceptor shows the devotee that a boat is rowed on land by him. It is His grace.

243. "Nikasha replies—'O Rama, I am so long alive, hence I am seeing all these sportive forms of you. I want to live further so that I may see your more sportive forms which are to come."

Nikasha (निकषा) is the mother of Ravana, the King of Ceylon; it is so spoken in the great Indian epic Ramayana.

Ravana—represents the animality in a man. With the advent of God in the human body the animality dies; the man with divinity in him lives and Nikasha represents that man. A man becomes 'Nikasha' when he gets the manikin form of God in him in descent. He wants to live more to see other sportive forms of God in him as he is the marked devotee of God and his body is really the God's house, i.e., temple, church, mosque, etc.

244. "The ways of God cannot be understood."

"A kettle for two pounds milk cannot hold eight pounds".—Shri Ramkrishna.

All the infinite sportive forms of God cannot get their manifestations and expressions in the human body. The limit of expression is so far as He by His grace manifests Himself in the body.

# The Master and Vijay Goswami at Dakshineswar

Thursday—December 14, 1882

245. "It was his last birth".

Here, a real devotee who saw God with form committed suicide. Thakur made this remark, "It was last birth".

Last birth—means to merge into the Great Cause. But it is the last phase of realisation as laid down in the Tantras. Here in the life of this devotee, God did not manifest Himself in Supreme Knowledge; then he would have remained to fulfil God's mission in life. "If God needs then He manifests Himself in Supreme Knowledge in a man". Here the devotee died, so he had no God's mission to fulfil in life. It transpires that he did not attain the Supreme Knowledge. To attain Supreme Knowledge needs manifestation of God in the five sheaths as laid down in the Vedas. The man in whose body God manifests Himself as Supreme Knowledge lives being liberated from the bondage of body. There is no ego or 'I' for the liberated one but a perpetual "Thou"; so there would not have been any suicide.

246. "Such happenings come into existence."

This is that very unexpected and spontaneous

favourable circumstances which a man experiences in ordinary course of life. These favourable circumstances come into being through the grace of God and a man takes its advantage through innate inclination.

In the course of realisations in various forms of God as Atma in the seventh plane it transpires that the three chambers—Past, Present and Future—of of time are but one, and everything is predestined. Nothing is to come but everything is in existence. There is no future but a continuous present. Present is in existence as it is predestined.

Thakur yearned for a bower of holy basil plants (तुलसी कानन). But he had no arrangement for it. All necessary equipments for the bower came afloating in the Ganges. The gardener noticed it and informed Thakur So the bower of holy basil plants was made.

The temple of Dakshineswar was constructed for Thakur (Shri Ramkrishna) to live and to talk about the sportive forms of God as seen in the human body. Rani Rasmani, the owner of the temple-garden, was ordered to build the temple in a dream.

The lady monk (भेदनी) being commanded in a dream came to Dakshineswar to help Thakur in his realisations of the sportive forms of God as laid down in the 64 Tantras. Puri Maharaj (the itinerant monk who helped Thakur in his realisations of the Vedanta in the seventh plane) came to Dakshineswar being led by the same cause. It is to happen and it happens.

247. "After a gold image is cast into a clay mould you may preserve the clay mould or it may be broken".

Gold image—is the form of body made of God's light as seen in the fourth sheath or the sixth plane. The 'form of body' made of God's light changes to Atma—God. After seeing this Atma, if God so wills then the man lives or otherwise within 21 days of transformation of the life-power into Atma, the attainer of this state gives up his body.

248. "So some, after attainment of knowledge and seeing God cast away their bodies; but to give up body in that way is a very tall talk."

Attainment of knowledge—means to see God in the form of Atma and to have the sense grown that 'I am not body but I am God'.

Seeing God—is to see the universe in Atma—God.

I am Atma. The universe is in Atma, that is, the universe is in me—the Atma—God.

But such realisations come only to one marked man of God in an era. so the question of casting away the body after attainment of knowledge does not arise. The attainment of knowledge—i.e., seeing God in the form of Atma and to be identical with Atma and then to see that the universe is in Atma are but rare realisations and they happen through sheer grace

of God, as the blessed man of all these realisations is born to receive God's commandment for relating the sportive forms of God as seen in the body.

249. "Though an ordinary man is a victim to the innumerable troubles and miseries of the world, yet the better sense in him does not wake up."

God does not emanate from the body of such a callous man.

250. "A hog plum has but stone and skin and hardly any pulp."

There are some men in whose body God does not emanate and they never taste the sweetness and beatification of God's emanation and disembodiment of Atma from the body. Their body is but a burden of flesh and bones.

251. "The worm that grows in filth is quite cosy and happy there; but if it is removed and kept in a pot of pudding, it dies."

It is exactly the case with some men who cannot bear the company of holy and pious men. They leave the place at once if God's glory is spoken of.

The yogic form of the metaphor runs thus :-

Worm grows in filth—An ordinary man's mind is in the lower part of the body, i.e., (a) organ of evacuation, (b) organ of generation, and (c) navel.

Pot of pudding-the seventh plane.

It dies—An ordinary man (जीवकोटि) if reaches the cerebrum then he will die as he won't be able to come down again. The best example is the death of young Avimanyu (अभिमन्यु) as depicted in the great epic Mahabharata.

252. "It is only God's grace which creates a keen renunciation in a man".

There are two kinds of renunciation. One is attained by self-exertion such as by spiritual discipline, fasting, keeping oneself confined to a monastery or in a solitary cave of mountain, etc.; and the other is spontaneous. Even in a case of self-exertion there is God's grace, as otherwise such thoughts and action would not have occurred and come. But in a case where spontaneous renunciation comes, it is different. This spontaneous renunciation comes to them who have got spontaneous emanation in their body. more the emanation of God in the body takes place the more renunciation is expressed in the outer world. The maximum manifestations of renunciation were expressed and also seen in the body of Thakur so far they could be had in the record of the world. If a piece of coin, even any metal, were placed in his hand, his hand would immediately get paralysed. If a woman would come to him then he used to see utter darkness or his life-power would spontaneously transform into formless God within him i.e., he would be in Samadhi.

253. "There is a drought in a certain place".

There is want of God's grace there. In a dream if a man sees to rain, then it is a divine dream and the shower of rain is the form of God's grace.

254. "The peasantry began to cut elongated channel to bring water to the field."

These peoples want to get God by self-exertion.

Channel—represents the hollow in the backbone as this is the passage of the life-power to the cerebrum or the seventh plane.

Water—here represents life-power.

255. "Till the channel meets the river".

Till life-power reaches the cerebrum.

256. "Daughter and wife."

These two forms of womanhood are but the greatest bondage and fetters to a man. Wife is but an ephemeral charmer and a daughter is the image of soft and sweetness, i.e., good qualities. Both of them are fetters, one is absorptive and the other is distractive.

257. "The peasant held a chase, spade in hand and scared away both wife and daughter."

The man broke the bondage of woman. He freed himself from the fetters of charming illusion Maya (माया) around a man.

258. "The channel was connected with the river."

The life-power in the man reached the cerebrum or the seventh plane.

259. "Then the peasant took his bath and meal."

Then the man realised various sportive forms of God.

260. "At last the peasant slept."

The man attained no-ego state—the last phase of transformation of life-power when there is no ego-consciousness. It is called *Sthitha Samadhi* (स्थित समाधि) or merging into the Great Cause.

261. "The 'Woman and Gold' keep God tied up in the body and do not permit God's liberation."

Woman and Gold must be shunned in case of a man, and in case of woman, she must be shunning the company of man and gold.

"A man will be he-eunuch and a woman will be she-eunuch; then there will be liberation of God from the body."—Shri Ramkrishna.

It does not mean physical defectiveness but it is to embrace voluntary renunciation.

You must be earning your livelihood but it must be an honest earning and it will not be allowed to exceed your bare requirements. So far gold is permitted to be earned, as otherwise you have got to depend on others and that is also an impediment.

The man who is blessed with spontaneous liberation of God from the body is not required to exert himself for abstaining from "woman and gold".

"The father has got his child on his shoulder and there is no fear for the child to have a fall."

\_Shri Ramkrishna.

The man who is blessed with the protection of God will keep himself aloof from the company of woman and he will never accept any gift of money from others. These two phenomena will be distinctly marked in the usual course of his everyday life.

262. "When a woman accompanies a man, he is doomed to loose his spiritual power."

The human body is so constituted that man and woman in close contact with each other acts and reacts over each other's body. It holds up the progress of transformation of life-power; nay, not only this, but it lulls the life-power into sleep. If life-power once gets asleep there it will sleep for good and then there will be no upward course for it.

It was the garden-house in Cossipore—a suburb of Calcutta. Here Thakur was taken for treatment at the last phase of his illness. A young man of some twenty years age was brought by his relatives near Thakur for pointing out what happened to the young man as he appeared to be in a high beatitude state. Thakur saw the young man and told his relatives that

all on a sudden a high spiritual life( मधुर भाव ) flared up in this young man, and it would be better if they would leave this young man with him (Thakur) there, as otherwise in their house he would be coming in contact with women and would lose his spiritual life. The relatives of the young man did not obey Thakur. They took the young man away. A disciple (afterwards Swami Saradananda) of Thakur was present at the time. Sometimes after Thakur's passing away from the world he remembered the incident and went to enquire about the young man in the latter's place and to taste the truth of the forecast made by Thakur. To his utter surprise Swami Saradananda found that the young man, as a matter of fact, came in contact with some women and lost his spiritual life as well as his beatitude state.

263. "Then there remains no attachments of woman in a devotee."

The devotee has attained God in him, i.e., in his own body. His inward physical condition is changed. It changes. The life-power jumps upto the cerebrum, dances there and softens it and ultimately transforms into God. This happening causes lust (\*\*IH\*) to get evaporated from the brain as well as from the body. Not only this, along with the attainment of God in the body, the angle of vision is also changed. "A woman to me appears like a tigress."—Shri Ramkrishna. (This happens with a devotee at the time of observing religious discipline).

"A woman is but a small magnet to God—the bigger magnet".—Shri Ramkrishna. God, the bigger magnet, draws and protects the devotee and the attraction of a woman fails. In other words, the attraction of God in the cerebrum is very superior. It comes spontaneously with those who attain God in their body.

264. "After attainment of God a devotee verily sees that a woman is but part and parcel of the Divine Mother, or calls the woman as mother and worships her as Divine Mother."

Thakur himself worshipped his wife (পাৰ্থা যুৱা) but it was possible for Thakur only. It is better not to undergo the adventure.

It is fact that every woman is but a prototype of the Divine Mother. They should be so worshipped, but it is better to do so from a distance.

"When I see that some women keep on sitting in my room and are not showing the least intention to go away, I myself get up and go outside."

\_Shri Ramkrishna.

DOT

265. "Let you come every now and then, as I like to get you in my company very much."

God always wants a real devotee as there will be a talk about God's display in the body. Without a real devotee this talk about God's sportive forms does not come out spontaneously. God does not collect and manifest elsewhere save and except in the body of a real devotee.

266. "Without commandment from Him in Person, God in others cannot be awakened."

The man who gets commandment, also gets the power to awaken God in others.

"The Divine Mother showed me that I have many devotees."—Shri Ramkrishna. Even after such commandment, there is a certain class of devotees who keep silence over the matter. No devotee, however, unwilling he may be to play the role of a teacher, is a match to God. God chalks out His own way. He, in the form of the recipient of commandments, i.e., God-the-Preceptor, appears in some real devotees—unknowingly being ready, awaiting the advent of God-the-Preceptor and asks him to go to the teacher. Here the form of the teacher, a living man, and God-the Preceptor are indentical.

This devotee who gets the teacher as God-the-Preceptor had no real knowledge of the teacher, nay, the teacher is an unknown man to him. Thakur out of his grace has revealed this new method to us.

267. "God in human form appears and hands down a written document containing God's commandment."

God-the-Bliss, assumes the human form of a very nearest and dearest elderly superior man, such as, father, appears, writes the commandment and shows it to the recipient of the commandment.

There is another class of commandment. God in

the body speaks. It is called God's voice. It is heard distinctly. The voice carries so much solemnity that the recipient understands that he will be compelled to carry out the order.

268. "A man cannot discharge the hard duty of a teacher until and unless he receives God's power from God in person."

A man can play the role of a teacher only when God in descent takes the manikin form (मानुष रतन) in him, otherwise not. In this stage it is seen that God is the doer and author of everything from within. "Divine Mother! Am I talking, or you are speaking out from within through me?"—Shri Ramkrishna. God's voice must be made human to be understood by human beings.

269. "It does not lie in the power of human being to get God released from the bondage of the body of another human being".

If God out of grace frees Himself from the body then there is liberation".—Shri Ramkrishna.

270. "He alone can free a man from the charm of illusion (भाया) as it is His enchanting illusion which has kept the whole universe enchanted with the most charming enchantment".

Charming enchantment—is the human body—the ego. This body turns in the fourth sheath as causal

body. The causal body in its turn changes and appears as God with form. Then follows God without form. The universe is seen within God without form. Then God turns into a seed. The seed appears as a dream. The dream vanishes and there remains no egoconsciousness. Then flashes 'I-am-not-but-Thou'. This state is liberation in life (जीव-मुक्ति). Then starts the knowledge of 'Thou'. God in the body shows His various sportive forms and these are but various conditions and stages of "I". The "Thou" is changed into "I".

271. "A man's real religious life starts after attainment of God-the-Preceptor in his body."

At the outset God-the-Preceptor ushers in the body in the process of descent (निगम) and stops in the fourth sheath as causal body. Life-power in embryo at first gets awakened in the body of God-the-Preceptor. Without the body of God-the-Preceptor, life-power never awakes, nor she can have an upward motion.

272. "They who have not attained God in them."

The attainment of God is firstly to see God in the seventh plane as shown by God-the-Preceptor and then to have the life-power transformed into Supreme Bliss.

273. "They who have not received God's commandment."

The man who has received God's commandment will appear as God-the-Preceptor to a real devotee. The devotee must have no previous knowledge of his God-the-Preceptor. The form of God-the-Preceptor is a real teacher; or in other words, it is God in human form.

"If you see me in dream to give you religious instructions then let you know that it is God speaking in human form".—Shri Ramkrishna. It is but a lower standard of God's manifestation in the body as it has sprung up through coming in contact.

274. "The man who has not strengthened himself with God's power".

The man must have the manikin form of God (मानुष रतन) in him, otherwise real power of God does not come in a man.

275. "If he is a real good teacher."

It means God-the-Preceptor. God alone is good. It means Sat ( सत् ) i.e., Asti ( স্থানি—Relative). This Reality appears within in the human form of God-the-Preceptor. It is the appearance of the invisible God without form in the body with form. In the words of the Vedas it is marking you as His special own.

276. "A man's ego vanishes with three signs."

As per *Tantra* it needs but three stages of realisations and a man's ego disappears and disappears for good. They are:—

- (i) To see God with form.
  - (ii) To witness the sportive forms of God in the seventh plane.
  - (iii) Lastly to merge into the Great Cause.

As per Vedas, three signs are :-

(i) Knowledge. (ii) Knowable. (iii) Knower. ( ज्ञान—ज्ञेय—ज्ञाता—the Triputi ( त्रिपुटि ) condition).

God-the-Preceptor is Knowledge in person; God is the Knowable Object (ईश्वर वस्तु lit: God—the Object); and Knower is consciousness. It comprises and comprehends seeing of God in the seventh plane as showed by God-the-Preceptor.

277. "A man without God's commandment cannot get God freed from the body of his disciples."

A man can never play the role of a preceptor.— Shri Ramkrishna.

If a man accepts any other man as a preceptor then that man will never be liberated from the bondage of body. The man who has got God's commandment will appear as God-the-Preceptor within the body of a true devotee and teach him all the processes of transformation of the life-power into the Supreme Bliss—the whole course of Rajayoga.

278. "This human body and the egoism in it are but the causes of bondage (Maya)."

A man thinks himself that he is but this body of flesh and blood and the egoism in him leads him to

the wrong course of asserting his superiority. Maya ( माया ), literally, is illusion. It is the sense the Vedantists ascribe her. But the whole episode of the mystery of Maya is solved in the descent in the incarnation of God (अवतारवाद ). But Vedanta has no descent or the incarnation of God in it. She is identified with a woman. This Maya has got four stages. They are:—

- (i) She exists.
- (ii) She exists and does not exist both at the same time.
- (iii) She is not in existence.
- (iv) She is not in existence but also exists.
- (i) She exists—She is real in her universal aspect.
- (ii) She exists and does not exist both at the same time—The continuous changes in the process of the transformation of life-power as seen with all her various aspects on her way till she evaporates.
- (iii) She is not in existence—It is but extinction of the sense of egoism.
- (iv) She is not in existence but also exists—'I am not but Thou'. "Thou art the Master. Thou art the Lord". But there is a tinge of ego simply to speak out the glory of 'Thou'. It is real love of God (पाका मक्ति) in the descent.

Maya, in short, is but another aspect of God in which His various sportive forms get their manifesta-

tions and display. It is *Maya* which induces one to think about God and ultimately she transforms herself into God, thus revealing her own true self as God with attributes, without attributes, and also in descent as incarnation of God or *Avatar*.

279. "This egoism has kept everything latent."

It does not permit the true Self to get expressions in the form of reality. "When there is one false master (i.e., ego) in the store, the real Master does not come."—Shri Ramkrishna.

280. "Every trouble ends when 'ego' dies".

It is to be merged in the Great Cause (स्थित समाधि). Descent is an extraordinary case and it seldom happens. It only happens to them who are specially marked for it by God.

281. "For a bit of fleecy cloud the sun is not visible."

It is the entrance to the seventh plane when a thin silken curtain is seen hanging and the sun is shining behind it.

282. "The cloud is removed and the sun is seen."

The thin silken curtain is removed and God is shown by God-the-Preceptor in the seventh plane.

283. "If by the grace of God-the-Preceptor, ego vanishes then a man sees God."

The consciousness that 'I-am-He' springs up in a man and he sees that God and the universe is within

God. All these happen within him and his vision is confined within. Again, when he opens his eyes, he finds the universe before him and it transpires that God-the-Universe within and outside are but identical.

284. "God is nearest of all to us."

God is within a man and he carries God within himself.

285. "Each additional attribute to ego tightens the bondage of a man."

More the worldly senses grow, more the man is distracted from the path of God.

286. "A frog had some money in his hole. One day an elephant walked over the hole, The frog in a fit of anger came out, uplifted its foot and showed a kick to the elephant."

Wealth is another factor keeping a man in separation with God. Sometimes *elephant*, i.e. white elephant, i.e. mind hankers after God, but the weight of wealth arrests its upward course.

287. "The light is seen within a lantern but it cannot be touched."

It is in the sixth plane that a lantern, with a light within, is seen.

288. "This 'ego' standing between man and God keeps them in separation."

A tripartite distinction has been drawn here between man, ego and God. It is simply to make the thing clear. They are but three aspects of the very same thing. When the ego dies a man is transformed into God. "The primal force and the Supreme Self are but indentical."—Shri Ramkrishna.

289. "It is only one or two who, by getting themselves transformed into God, can get rid of ego."

It is only one man in an era. Thakur was the sole man in his era.

290. "If ego is adamant and not disposed to leave you at all, all right, let the rascal remain as a servant to God."

This is ego of the sixth plane. It is here that God with form is first seen and a devotee surrenders himself to his deity.

True devotion is brought by a man along with his birth as a heritage. Its spontaneity manifests itself.

292. "It is an 'ego' of a child."

It is 'I' in the state of Paramhansa. It comes after liberation and it speaks only the glory of 'Thou'.

293. "Yes, 'servant-I,' or 'I am a servant to God'
'I am a devotee,'—this type of egoism; and it
is not faulty; on the contrary, it aids one to
attain God in him."

It is 'I' in the course of transformation of lifepower. It is creating devotion and love of God in one's body. It is not 'I' in the liberated state or 'I' to speak the glory of 'Thou'.

294. "If after attainment of God there remains a 'servant-I', or a 'devotee-I', then that 'I' cannot do the least injury to others".

This 'I' does not contain the least animality in him. It is a divine 'I' and it is only to witness God's sportive forms and to speak out the joy and beatitudeness of their display.

295. "A touch of the philosopher's stone changes an iron sword into a golden one and it cannot injure others".

Firstly, it needs to be merged into no-ego-consciousness and to come down in descent in the knowledge of 'Thou' and also in the display of incarnation of God. Then there remains not a single iota of animality in the body. It becomes a holy receptacle for expressions and manifestions of God as seen in the photo of Thakur standing being transformed into God ( जमाचि ). It is called turning of the iron sword into a golden one.

296. "A boy is not fastened to either of these three qualities: (1) Sattva—Goodness; (2) Rajas—activity and (3) Tamas—inertia".

The 'I' in a boy is above and not bound by the

three qualities of (1) goodness (सत्त्व), (2) activity (रज:) and (3) inertia (तम:).

It is 'I' of Paramhansa.

Thakur had to declare himself about this condition in him—"The Divine Mother has kept me in the state of a boy". The old era is gone by and a new era has succeeded and it is Thakur's era. This publicity is given in a very wonderful way. If you attain the state of a boy then some one in connection with you will see in a dream that you have turned into a boy of 7 or 8 and are dancing with ecstatic pleasure in a beatitude condition. It will be corroborated by some one else again who will dream about you in the same state of a boy.

297. "A child has got no caste distinction, nor hatred, nor sense of purity or impurity in anything."

In Paramhansa state, the eight knots located in the waist are cut asunder. It is so seen to happen within the body. If you attain Paramhansa state, your God-the-Preceptor will come to you but with some defect in his body and give you a very sharp weapon. With that weapon you cut asunder the eight knots of nerves in the waist. At the time you feel a physical sensation in your waist as well as in the cerebrum and it is clearly and distinctly understood that some changes are taking place in the brain.

298. "There are some who after being transformed

into God, keep the 'devotee-I' or 'servant-I' and live thereon'.

It is descent.

299. "Even after attaiment of God, there remains but a meagre tinge of 'I'".

This is that 'I' who sees the display and ecstatic sports of manikin form (मानुष रतन) of God in him known as Avatar or incarnation of God.

300. "Even some one may attain God by giving a thorough training to himself and practising the 'devotee-I' in him".

It is spoken of them who want to attain God by self-exertion.

301. "The path of true devotion leads one to the Supreme Knowledge".

The course of true devotion is innate and spontaneous. In it God in the body emanates, manifests, shows His sportive forms and ultimately transforms into Supreme Knowledge. Nay, it does not stop here, but it goes further in descent. "Shiva is coming out from the regions under the earth."—Shri Ramkrishna.

302. "A true devotee does not want the Supreme Knowledge".

Nikasha (the mother of Ravana, the King of Ceylon, in the epic of Ramayana) does not want to get herself merged into the Great Cause.

The word 'Nikasha' has also got a different meaning. It means the human body from which God has emanated in full measure.

303. "Yes, God may be attained also in the path of discriminination. This is called—Jnana-Yoga. The course of discrimination is very hard".

Discrimination—touches the brain, produces effect, brings about inward changes in the body, and manifests its marks over the body; then it is real discrimination.

Some 450 years back Shri Chaitanya met Prakashananda Swaraswati, the leader of the Vedantists of the time and a follower in the path of discrimination. Prakashananda commenced a discussion. Shri Chaitanaya marked that there was no mark of God's manifestation over the body of Prakashananda and he silenced him in no time. Prakashananda became a disciple of Shri Chaitanya.

304. "God cannot be attained in the body without true love and sincere devotion."

This happens only with Nitya Siddha (नित्य सिद्ध )—born freed.

305. "Until and unless true love for God springs up in the body".

There cannot be a true love for God till God is seen in the seventh plane. It needs three stages; then true love for God springs up. They are—

- (1) He out of His grace will appear as Godthe-Preceptor in the body of the devotee and take him on his shoulder as a father does to his own child.
- (2) Then life-power gets awakened, accumulates and takes inward ascending course.
- (3) And lastly, this life-power will transform into God and will be pointed out and shown by God-the-Preceptor in the seventh plane.

306. "Green or unripe devotion."
It is the devotion of a starter ( प्रवर्तेक ).

307. "When there comes true love of God".

This love comes after seeing God in the seventh plane. It has got two prominent marks. The seer of God passes his days in speaking out the glory of God and the process of manifestation of God in His sportive forms in his body to the devotees and thereby to the world. The second one is that a true devotee will get the seer as God-the-Preceptor.

308. "Ripe or real devotion".

This kind of love to God springs up after knowledge of 'Thou', accompanies the display of descent, and reaches the manikin form (मानुप रतन). If anyone attains this love of God, God Himself gives publicity by making other devotees known about it. This knowledge comes from within the devotees.

309. "Those devotees whose love to God is not a matured one cannot get the sportive forms or

instructions as spoken, expressed in or over their body."

It is so with a beginner ( प्रवत्तक ).

310. "In a matured state of love to God, if anything about God's sports or any special manifestation of God in the body is spoken or heard then that God's sport or manifestation is realised by the listener in his body."

It happens with Nitya Siddhas (field (field) who have got their body along with their birth in such a state that spontaneous liberation of God takes place in their body, as it is an innate heritage. An example is given below to illuminate the subject.

There were two friends. The first friend used to say to the second one, "Well, Brahma Vidya, the Supreme Cult, can be bestowed to another". But he did never tell him the method of transfer. The second friend was a sincere devotee of Thakur. He dreamt-'He was lying flat on his back. His Godthe-Preceptor was lying over him on his placing face over face and putting in the tongue in the mouth of the seer.' When the second friend related this dream to the first friend, the later was struck with wonder and told him, "Well, this is the process for transfer of Brahma Vidua. It has manifested in your body spontaneously through the grace of your God-the-Preceptor. In the gospel of Shri Ramkrishna, Thakur has kept one inkling of it by putting in saliva of his own mouth by his finger

into the mouth of a true devotee'. A spontaneous manifestation about the process of transfer of *Brahma Vidya* took place in the body of the second friend.

311. "If a photographic plate is not covered with silver nitrate then it does not retain the image reflected thereon."

Photograph—means body and plate—is mind.

Covered with silver nitrate—signifies innate heritage of love of God.

In a receptacle like this there occurs a spontaneous manifestation if it is heard from a man who is blessed with all these various aspects of realisations.

312. "A child's love to his mother".

It means to love God as a child loves his mother. It is called Santan Bhava (सन्तान भाव). It was so with Thakur. He loved God as mother. It is one of the methods to get God expressed in oneself.

313. "A mother's love to her child".

It means to love God as a mother loves her child. It is called Vatsalya ( बात्सस्य ). It was the instance of Mary and Jesus and it has been so beautifully painted and shown in several pictures of Europe by several immortal painters. In this way a man may get God manifested in him.

314. "The love of a lady to her husband".

It means to think oneself as a lady and to love

God as her husband. The best instance is Radha and Krishna as depicted in the Indian epics.

315. "The world appears like a foreign land where a man is come and is sojourning for certain allotted work. As if, a man has got his own home in a certain village but he works in Calcutta. He sojourns in Calcutta for his work."

Calcutta—signifies human body. God is confined in the body in an unseen and unattached state. Till liberation of Atma from the body takes place, the body is but a foreign land where there is no divine pleasure. A man is a born seeker of divine pleasure. He seeks pleasure in the outer world. He fails. When God liberates from the body and rises upward in the seventh plane—the village home—he gets taste of divine pleasure. He is satisfied and becomes quiet. It is his native village and everything appears full of Eternal Bliss (सत्-चित्-श्रानन्द).

316. "If love of God develops then there will be a complete annihilation and evaporation of the attachment to the world and the body."

The mind is to be withdrawn from the world and it is to be kept confined in the body. Then God out of grace will emanate from the body and attachment of body will get slackened in grade along with liberation of God. But the first and foremost requirement is to get development of love to God and this cannot be had without His grace.

317. "The slightest trace of bodily existence withholds the manifestation of God in the seventh plane and God is not seen."

God pervades all through and over the body. If in full measure God emanates and gets Himself collected in the seventh plane then God will be seen. Or in other words, if God is seen in the seventh plane then there is an emanation of God in full measure from the body. If a single fibre of the body is in a sullied state then there will not be emanation in full measure and God in the seventh plane will not be seen.

"If there is the slightest defect in a black goat then it cannot be used for sacrificial purpose."

-Shri Ramkrishna.

"The man who sees God in the seventh plane is a God's man and God has made him with His own hands."—Shri Ramkrishna.

318. "A damp match-stick cannot strike fire though a thousand times it is rubbed against the match-box".

Match-box—is the human body.

This human body has got head on the top; in a similar way a match-stick has got combustible ingredients on its top.

Within the head there is the seventh plane and thereon Chaitanya (God in descent) which flares

up like a brilliant red light of a Chinese red-light match-stick.

319. "Let your eyes be painted with the collyrium of excessive divine love, and then you will be seeing Him".

It is spoken of meditations.

There are two kinds of meditations:

- (1) Vishnu Dhyan ( बिष्णु ध्यान ).
- (3) Shiva Dhyan (शिव ध्यान).

In the Vishnu Dhyan a man has got to fix his mind at the point of the nose. It is for the purpose of seeing God with form. Of course, it needs a matured condition of meditation when a devotee may see Karan Sarir ( कारण शरीर) or the fourth sheath taking a human form made of God's light. A devotee of Buddha will see Buddha; a devotee of Jesus will see Jesus and a devotee of Shri Ramkrishna will see Shri Ramkrishna. It is God in the body taking the form according to the prayer of the devotee.

Furthermore, there is a developed condition of Yoga in this state. It is called Ardha Bajhya ( अर्दे वाह्य )—half the mind within and half the mind outside. Half the mind within is seeing the form of Jesus in the fourth sheath. It is throwing reflection to the other half of the mind in the outside. The devotee is continually seeing the form of Jesus simultaneously both within and without. Of course,

it appears only one Jesus. So at this stage whereever he will cast his eyes he will see Jesus.

In the Shiva Dhyan a devotee has got to place his mind at the meeting point of two eye-brows on the forehead. It is meditation of God without form. Ultimately it leads one to the realisation of the five stages of Vedanta—viz.,

- (1) God or Atma as shown by God-the-Preceptor.
- (2) The Universe within God.
- (3) God-the-Universe changes into a Seed.
- (4) The Seed transforms into a Dream.
- (5) In the end there remains no Dream and what remains nobody knows.
- 320. "In that case a devotee sees God in both His aspects, i.e., God with form and God without form".
  - A. God with form (i) God-the-Preceptor.
    - (ii) 'Bhagavati Tanu' or Image of God as seen in the sixth plane.
    - (iii) Several images of gods and goddesses.
    - (iv) Lastly, it changes into a child—as child Jesus.
- B. God without form— (i) To see the sky in meditation.

- (ii) To see the God's light.
- (iii) To see God or Atma in the seventh plane.
- (iv) Lastly, to get
  Atma changed into
  Paramatma which
  happens only in
  case of a Mahayogi.

In the human body where God's emanation happens in full measure it can be understood that God with form and God without form are but both aspects of God in the body lying in an unseen and in an unattached condition.

321. "One cannot see God in the seventh plane without purity or inner mind."

The mind is lying scattered all over the world. It is to be drawn up and kept confined within the body. Then there will be growth of inner mind. The inner mind purifies itself in the process of transformation and ultimately it turns into pure consciousness. This pure condition of mind reveals in the realisation. A man's face is in the front. It is seen to have turned towards the back when the back is seen. An amazing thing happens. The primal force of the body assumes the form of a girl and keeps on repeating—"Let the face be turned in, let the face be turned in."

And this is in full measure getting the mind within and to have it kept in a pure condition for ever.

Again, the purity of mind takes place by parts only. A friend used to take part in the feast of the funeral ceremony. Another friend of him said, "Well, Thakur has warned not to take part in the feast of the funeral ceremony." Though warned the first friend did not take it so seriously. He joined in another feast of the funeral ceremony. On the next day of the feast he dreamt\_'At the very same place and on the very same table he was feasting himself with victuals and viands of the same kind as on the last occasion. An amazing thing was happening. Each and every kind of viand tasted like that of a fish. The friend was a strict vegetarian. The taste of fish disgusted him in a degree. He threw out the food from his mouth'. This dream has got several kinds of meanings but in one sense it signifies inner purification of mind. It is but a partial purification of mind. It brought about a change in the first friend. He stopped taking part in the feast of the funeral ceremony.

322. "Then God attracts and draws the mind as a magnet attracts and draws a needle."

Mind is another form of life-force and in its upward course to the cerebrum it appears like an electric current in the body. The mind is covered with dirt. The dirt is removed. The mind has taken an upward course. After various transformations, it takes the form of Atma in the seventh plane.

323. "Then comes 'Samadhi' and God is seen."

Samadhi—in one sense means transformation of life-power into God within the body.

First comes Unmana Samadhi (उन्मना समाधि). The life-power transforms into a point made of God's light at the middle of the two eye-brows. The scattered mind is collected, changed into a point and located between the two eye-brows. Then the mind enters into the seventh plane, takes the form of Atma and God is seen.

324. "You may exert yourself for thousands of times but without God's grace nothing can be had."

God can be had at the grace of God and not by self-exertion.

"Whom God accepts as a bride, He gives His grace to him and it happens with him."

It means that it is with him in whom the lifepower automatically transforms into God. A devotee terms it as 'God's grace'.

325. "Ego must be annihilated in toto."

With the annihilation of ego there comes a spontaneous revelation. Ego lessens in course of transformation and revelations come.

326. "The egoism that 'I am the Master' debars one from seeing God".

In the course of transformation of life-power the egoism spontaneously evaporates. One need not exert himself to obtain this state; no exertion on one's part can help him to obtain this disposition. As by God's grace realisations proceed, so, in ratio, elimination of egoism marches on.

A man having no egoism is not conscious of his own state. It happens after obtaining complete and thorough Supreme Bliss. When a man becomes a teacher, he comes to understand this state. He talks about God and finds that he is not talking, but God from within is talking through his organ. Thakur often used to say, "Mother, I do not talk, but you, from within, talk".

327. "The man who imposes himself as master, in him God does not easily appear."

There is no room for two in the seventh plane. Two does not exist. Only one exists and that one is God. From One comes two and many.

328. "God shines like the Sun of Knowledge. A single ray of His illuminates the world with the light of Knowledge. So one becomes conscious of ones own state in comparison with others".

God within is like the Sun of Knowledge. 'I' am but one of His rays and this ray appears direct from the Sun. 'I' and Sun have got direct connection. The Sun bears and reveals the Universe. The Sun,

the Universe and 'I' are interlinked and have got straight connection. This is not a metaphor. There is no room for any kind of figure of speech here. It is seen and realised. The first one happens at the entrance to the seventh plane when the Sun is seen behind the hanging silken curtain. The second one is to see the Universe within God and this is ascribed as the beginning of special Knowledge about God. What is special Knowledge? What is God? He who holds the universe within Him is God. But it is also only one aspect of God. The universe is but a reflection in the mirror of 'I'.

329. "In the dark of night the police sergeant with a lantern (lantern of the night-watch) in his hand goes his rounds. No one sees his face."

God is within you. He is witnessing every bit of your action. Nothing escapes him. But you are not conscious of it by an iota.

"The light of the lantern helps the police-sergeant to see everybody's face, and all others also can see one another."

The mind of a man is in the outside. He is seeing the universe and all else in the outside. It is God's light enabling us to see everything but we are not aware that the light is coming from within.

330. "Oh Sir, take pity, turn the light of knowledge on your own face and let me see you for once at least."

The mind is withdrawn from the universe and kept confined in the body. Then follows realisations of God's sportive forms in full measure, of course, by God's grace, then seeing of the God (Atma) in the seventh plane; it is succeeded by 'Supreme Knowledge'; again it turns into 'Knowledge of Thou', subsequently follows descent as in an incarnation of God or Avatar.

Police-sergeant—represents God. If God out of His grace reveals Himself in the human body then these sportive forms of God are seen and realised. Ultimately a man becomes God and the mystery of the human life is solved.

331. "The light of Knowledge must be kindled in the heart ( seventh plane )".

"The aim of life is to see God and attain God."
—Shri Ramkrishna,

God must be collected from the body. His manifestations must be seen in the seventh plane as shown by God-the-Preceptor and lastly, He must flare up in the form of consciousness like a red light from the stick of a Chinese red-light match-box (Chaitanya).

The lamp of Knowledge is seen to burn in the body. It is not a metaphor but really it is so seen within....

Place-Macedonia in Greece.

Time\_Mid-day.

With a lantern in his hand the Greek Philosopher Diogenes was seen walking in front of Alexander

the Great. Alexander was very much surprised and asked, "How is it? It is day-time. But you have got a burning lamp!" Diogenes answered: "I am seeking a Real Man." Diogenes meant to say that he is a Real Man in whom the lamp of knowledge is seeen to burn in his body. He was looking for such a man of Knowledge!

# The Master vith Shri Amrita, Shri Trailakya and other Brahma devotees

At the Dakshineswar Temple
Thursday, March 29, 1883.
(Chapter VIII of the Gospel, last portion)

332. "Rakhal, \* you are ill, please take a bit of food (dried rice—three or four in number) offered to 'Jagannath'—the Lord of the Universe."

To take 3 or 4 dried rice in the memory of the Lord of the Universe means to take shelter and seek protection from God.

Oh Lord, I am ill. I take shelter at your hallowed feet. You are all. This illness is your another aspect. You are in the body and this illness is your one form. Let you come out in your appeasing form. Please give me your grace, let me have your mercy. Oh, let you see, what a faithful and loyal servant I am to you! I take the leavings of food (here 3 or 4 dried rice) partaken by you. A man need not be thinking so much. Let him only remember God and God within the body has got thorough knowledge of you and your doing. If he likes then He gives His grace. He acts at His pleasure, and His will is law.

<sup>\*</sup> Rakhal—Later Swami Brahmananda, the first President of Ramkrishna Mission and Belur Math.

# 333. "Why this dress of Ochre cloth?"

Ochre-cloth dress is not required to see and attain God. God is in the human body. He out of His grace emanates and manifests in the body. Some most lucky men, through sheer mercy of God, can see all these sportive forms of God in his own body. It is not required to have any charms or sings from the outside. Ochre cloth is an outward sign. It is a sign that one is trying to get God by self-exertion.

"Who knows what dress or uniform will help me to get God?"—Shri Ramkrishna.

It means that no special dress or uniform is required to get the grace of God.

Did Thakur wear ochre cloth?

The reply is in the negative. It was not required. So he did not wear it. Thakur is the ideal of the era. He led an ordinary man's life and by doing that he set up an example that through grace of God, God could be obtained and not by any special kind of dress or uniform.

# 334. "No fancy dress can help one to attain God."

On the contrary, it is a kind of vanity which prompts one to make a parade of special dress to get the grace of God. God is for all with all kinds of dresses.

"Uncle Moon (Moon in Indian mythology is a man and not a lady of the Greek mythology) is everybody's uncle".—Shri Ramkrishna.

To get His grace, all that is required is to pray to Him and the prayer must be inwardly because He is in you and fully aware of your sincerity.

335. "Again, there are such instances, that a man may have everything he wants. But he is absolutely indifferent to all enjoyments. He weeps alone for God in privacy. The real renunciation is this one."

These are the signs where there will be spontaneous manifestation of God.

336. "No lie of any sort holds any goodness in it."

Truth manifests in the body. A man sees his real and true Self in the body. To see God is to establish truth in life. The man who is on the path of truth or who has established truth in life cannot play a false game in life.

337. "A flattering disciple of Keshab once told him, "You are the God-consciousness (Chaitanya) of this Iron era". Shri Keshab pointed out me (Thakur), smiled and said, "Then who is he?"

It was Shri Keshab Chandra Sen, the leader of Brahma Samaj in Calcutta, who came to know, of course through grace of Thakur, that Thakur was an incarnation of God, as God-consciousness came down in descent (निगम) in Thakur. God Himself gives publicity about the incarnation of God. He is in every man. He will take the form of the incarnation of

God and appear before the man in dream, in trance, in meditation, or in an awakened condition and tell him, "Do you know who I am?"

338. "As if Siva (another name of God) has come out after penetrating the earth and not (the image) set up by human hands."

God out of His own will expresses and manifests Himself in the human body and not to be obtained by self-exertions. The question may rise—"What others will do?" The answer is the life of Jesus and Shri Ramkrishna. Others will lead their lives according to the instructions as given to them by their (Jesus and Shri Ramkrishna) own lives.

339. "Only some of the birds have crooked beaks".

Beak of the bird—represents Adam's apple in the throat of a man. Every man has got an Adam's apple in his throat. Projecting out of this Adam's apple is not a good sign in the process of transformation of life-power. If this Adam's apple projects out in the throat then there cannot be emanation of God in full measure.

"A bird with Adam's apple in its throat cannot learn to whistle or to talk."—Shri Ramkrishna.

340. "A man with spontaneous emanation of God in the body (Nitya Siddha) is like a bee which lights only on flowers and sips the honey."

Flower—represents cerebrum, or lotus with thousand petals—the seventh plane.

Honey—is the Supreme Bliss (symbol of Chaitanya).

The process of transformation of the life-power into the Supreme Bliss comes under such an easy control of the man with spontaneous emanation of God in the body that he transforms himself into the Supreme Bliss every now and then, and the turn of his mind is such that it does not permit him to take part in any mundane matter.

341. "A meadow is filled with paddy. One has got to cross the meadow. No alternative for him but he has to walk in a round about way along the balk."

Meadow-here represents this human body.

To cross the meadow—means to go through the body in the process of transformation of the life-power and to reach the seventh plane.

Round about way along the balk—is spoken about the ritualistic devotion.

The whole metaphor indicates that a man with ritualistic devotion can hardly expect to get the life-power transformed into Supreme Bliss.

342. "There is a near by village. A man wants to come there. He takes a boat, launches it in a winding river and tries to reach there by this round about way."

Here also it is spoken about the ritualistic devetion. It is pointed out that it is like a winding rivercourse for going to a near by village -the seventh plane.

Thakur means to say that by self-exertion, such as observing spiritual disciplines, there is hardly any chance for one to get God in him.

343. "When a man gets his life-power awakened, then manifestations of God in various sportive forms take place and there crops up a love to God as if He is the nearest and dearest kith and kin; then it becomes, as if, to cross a rice-field from where all crops have been removed. It is a plain field now and one has not to walk on the balk. One can go in any direction straight across the field."

Here it is related the condition of the man who gets spontaneous manifestation of God in the body.

344. "One has not to row through the winding river if the country is flooded deep with water. Then water runs twenty cubits deep on the field. Let one row his boat straight."

It is spoken about life-power. There are two stages of awakening of life-power.

(1) The first stage is called awakening of Kundalini ( দুড়ভেলিনী ) or life-power. She has got two aspects. One is animal aspect and another is divine aspect. As long as

life-power runs in the outside world, it has got animal aspect. But when life-power makes its course through the body towards the cerebrum or the seventh plane then she gets her divine aspect.

(2) In the second stage this life-power within gets nineteen times stronger and mighter than the first stage. Hence, it is called Maha Bayu ( महावायु ).

The second condition is shown in this way: It takes place within the body. The world is lying open before your very sight. There is a boat on the other end of the world. Within twinkling of an eye the boat comes arunning to you. She has a straight course and she stops near you.

It is also manifested in the body. If one comes in contact with such a man and if you simply ask him, "Well Sir, have you got your Maha Bayu awakened in you?"—before he can answer you, his abdomen will commence shaking violently in a jumping posture, his body will be shaking violently in a writhing posture, his head will be moving on the neck like a pendulum and finally he will go into deep Samadhi. It is the Supreme Cult; it will be heard and it will come upon the body in outward manifestation expressing the condition of inward transformation.

345. "Without the keenest yearning and the deepest love to God one cannot attain God in him."

It means to attain the Supreme Bliss, the state of Satchidananda. The word 'Satchidananda' has got three parts in it—

- (i) Sat ( सत् )—it means 'yea'—the God exists.
- (ii) Chit ( चित् )—it means yoga—the process of transformation of life-power into God.
- (iii) Ananda (স্থানন্দ্ )—it means Bliss—the Supreme Bliss which can be felt in the human body.

The manifestation of a man enjoying the Bliss in the state of Satchidananda is visible over the body. His two cheeks will get swelled, his two eyes will be almost or totally closed, his lips will be parted and his whole appearance will be beaming with ecstacy. Let one simply ask him, "Sir, What is Satchidananda?" Then at once all these manifestations will come over his body. It is the Supreme Cult. Its peculiar aspect is that the man who has attained this cult will no sooner hear any term of this cult, it will produce spontaneous inward change along with the outward manifestations which will be seen. But every state has got its own different kind of manifestation, though ultimately they merge into Samadhi.

346. "When a 'Kumuri' insect sits on a cockroach with its sting penetrating in it, the cockroach in terror and pain commences thinking about 'Kumuri' insect and ultimately it transforms into a 'Kumuri' insect."

Kumuri insect. It is an insect preying on cockroaches. It means transformation of life-power

into the Supreme Bliss in the process of Yoga. Yoga is not addition as it is popularly viewed but it is transformation.

- (i) Kumuri insect—represents God.
- (ii) Cockroach—is life-power or primal force.

This primal force undergoing a series of transformation ultimately turns into God, the Absolute.

347. "Exactly it is, as if a fish freed from a pot into the water of the Ganges".

Here it is spoken about the bliss enjoyed by a devotee in Samadhi.

Pot-represents body.

Fish\_represents consciousness.

Ganges—represents the Eternal Bliss ( त्रह्मानन्द ).

It is one kind of Samadhi. In this Samadhi consciousness is like a released fish in the water. Life-power has been transformed into consciousness only and it is gay and frolicsome in the seventh plane. This state of bliss is visible on the cheeks. It is like a slow writhing of an eel, and the face becomes besmeared with a dim celestial aura.

348. "There is a grain of gold. Let you rub as hard as possible against a grindstone, but still a remnant bit will be left there."

The gross life-power is transformed into a pinpoint consciousness. It remains. Only in Sthitha Samadhi (स्थित समाधि) there remains no consciousness.

"It is like a big fire and a spark."

The big fire changes into a spark. The consciousness pervading the body is changed, transformed, collected and ultimately becomes like a pin-point; nay, more than that, it transforms into an Euclid's point.

349. "The outer consciousness leaves me but inspite of getting changed into God in toto, there remains only a point of ego-consciousness and it is only for enjoying the divine Bliss."

It is a state of dualism in name only.

350. "The divine Bliss of 'Jara Samadhi' (जड़ समाधि) cannot be given out."

It is utter silence and there remains almost no ego. The next step is Sthitha Samadhi and it is to get thorough collapse.

# The Master with Adhar, Rakhal, Shri M and other devotees

At Dakshineswar July 22. 1883.

351. "Do you know the views of these type of men? With them by self-exertion one must start with practising spiritual discipline, self-restrain, self-control and renunciation. They aim to be merged in the First Cause (निर्ज्याण)."

It is to obtain liberation by self-exertion. Buddha and Sankar introduced it. It is to control one's animality by self-exertion and thereby to be merged in the Great Cause or First Cause or the Absolute.

This is spoken of an ordinary man (जीवकोटि). But by self-exertion to control animality and to be merged into the Absolute never takes place.

- (1) यमेबेष बुगुते तेन लभ्य:। "Whom God chooses, the chosen man alone is liberated and blessed with Supreme Bliss".—The Veda.
- (2) "If God out of sheer mercy liberates Himself from the body then there is liberation."
  - -Shri Ramkrishna.
- (3) "It depends upon the grace of God whether to keep one in bondage or to liberate him."

-Shri Ramkrishna.

(4) "Let you exert in thousand-fold but without God's grace nothing can be achieved."

-Shri Ramkrishna.

Self-exertion cannot liberate God from the body. It is God and God's grace which alone can liberate one from the bondage of body. He is but a mere witness with whom such liberation happens.

352. "These people are Vedantists. They always keep on discriminating—God alone is real and the world is illusory".

It is not by discrimination but by realisation alone that one can attain such stage when he says that God alone is real and the world is illusory. To attain this stage one has to realise all these stages and conditions—

- (1) God is in the body.
- (2) There will be a spontaneous liberation of God from the body.
- (3) God will be seen in human form made of God's light.
- (4) Then He will be seen and shown as Atma in the seventh plane by God-the-Preceptor.
- (5) Then the Universe will be seen within Atma or God.
- (6) This Universe within God will be seen to be transformed into a Seed.
- (7) This Seed in its turn will transform into a Dream,

These are all the sportive forms of God. A devotee sees all these sportive forms, realises all these states, and his angle of vision changes by these realisations and the world appears illusory like a dream to him.

"If Atma or God unfolds Himself then all these sportive forms are seen".—Shri Ramkrishna. If God reveals His real Self then this stage that 'the universe is illusory like a dream' is attained. "If God needs it then a man is blassed with the Supreme Knowledge."—Shri Ramkrishna. Thakur was blessed with all these realisations but it was not with Totapuri Maharaj, the Vedantist preceptor of Thakur. No such unfoldments took place either in Totapuri or in Sankar. Even in case of all other incarnations of God, all these unfoldments did not happen.

353. "If the world is illusory as a dream then you too are illusory like a dream; the speaker and his speech are both alike illusory and but dreams."

This stage is rapidly followed by no-ego consciousness, i.e. Sthitha Samadhi when the body collapses. Only Avatars, incarnations of God, come down from this stage. Then follows 'Knowledge of Thou'.

354. "It is a very tall talk to speak out that the universe is illusory like a dream."

By self-exertion, this stage that 'the universe is illusory' cannot be attained. It is but a fictitious imagination on their part.

355. "It is like camphor, when burnt nothing remains."

Camphor—represents Atma. In an ordinary man if Atma unfolds His real Self then the body collapses within 21 days. But it seldom happens.

356. "When wood is burnt there remains at least a little ash."

Wood-represents human body.

When wood is burnt—means real manifestations and realisations of God in the five sheaths and the unfoldment and revelation of Atma in His real Self.

Ash—represents 'Knowledge of Thou' (तरबज्ञान). One's ego is burnt; then comes ash, that is, 'Thou'. It is termed 'devotion in matured state' (पाका भक्ति). This is succeeded by descent as in an incarnation of God or Avatar. Then this man gets the capacity of seeing 'God, illusion, living beings and the universe'—all together in their inter-related and inter-linked condition. He and he alone is in a position to say that the world is but an illusion; but he seldom does so as he is fully aware that every aspect is but God's different aspect. On the contrary he says that the world is real too. Thakur often used to say, "The world is but God's pleasure-house."

357. "Padmalochan though a devotee in the path of 'knowledge' (Inani), yet, respected me like anything in spite of my repeating before him 'Oh Divine Mother, Oh Divine Mother!"

Padmalochan, a great sanskrit scholar, a big Pundit, did not see Atma or God. So he was not a man of Knowledge (ज्ञानी). He was a devotee. Furthermore, he was a learned man; as such, he tried to get God by discrimination, and that cannot be done.

358. "When he ( Padmalochan ) heard Ramprosad's \* song from me, tears rolled down his cheeks in devotion".

These tears of *Padmalochan* bore the testimony that he was a devotee. He was a lucky and blessed man as he came in contact with Thakur and heard the name of the Divine Mother from Thakur. Thakur's 'Mother, Mother' brought a flood of devotion in *Padmalochan*; so tears rolled down his cheeks.

359. "Once Padmalochan was asked to decide which of the two deities, Siva or Brahma, was the greater? With a child's simplicity he said, "I do not know. Neither I, nor my ancestors back to the fourteenth generations have ever seen Siva or Brahma".

Padmalochan had no knowledge of the Causal body (भागवतो तनु). It is this Causal body in the sixth plane which takes the human shape made of God's light, appears before a devotee and talks with him. A devotee sees and hears Him or Her. In case of a

<sup>\*</sup>Ramprasad of Bengal was a real devotee and made many devotional songs. His songs are very popular like that of Italian Tasso.

superior receptacle this causal body takes various forms of Gods and Goddesses, Avatars, Saints etc. It helps one to understand that the very same causal body changes into various forms. "He is blessed who has come to know the mystery of One changing into many."—Shri Ramkrishna.

360. "Ah poor me! I do not know. But I do not relish 'Woman and Gold'."

Thakur's body renounced 'woman and gold'. It was a spontaneous renunciation and not by practising any spiritual discipline or self-exertion. If this mystery of renunciation is spoken out it cannot be understood by an ordinary man. So he evaded to explain the cause.

361. "When he got back partial consciousness he began to utter only 'Ka', 'Ka' (The first two letters of 'Kali')."

There was a tremendously vain Pundit (a learned scholar in Sanskrit). He did not believe in God with forms. God revealed Himself as Primal Power to the Pundit. He saw 'Kali' and lost consciousness. When he regained partial consciousness he commenced uttering 'Ka', 'Ka', 'Ka'. Such happens with one when he sees God with form, made of God's light, for the first time.

The scene was in the temple of Dakshineswar at the foot of Panchavati. \*

<sup>\*</sup>Five trees of different species clustered together. It

Latu Maharaj (afterwards Swami Advutananda, a disciple of Thakur) was lying senseless on his back. Thakur with one of the feet was rubbing Latu's breast and said, "Be quiet and silent; you have got a very poor drinking capacity. You have seen Divine Mother, 'Kali', so you are wailing and shouting like this. Be quiet".

362. "Vidyasagar (the then Principal of the Sanskrit College in Calcutta and the most learned Sanskrit scholar of the time) has both scholarship and kindness; but he lacks in inner sight".

The sight is scattered in the outer world. It is to be collected and kept confined in the body. Then the third eye in the sixth plane will be opened and the vista of divine knowledge will appear.

363. "Gold lies latent in Vidyasagar. Had he but the least scent of gold in him, then his all outward activities would have reduced, nay, but stopped together".

is looked upon as a holy and befitting place for meditation and prayer. Panchavati is an outward symbol of Muladhar (म्लाधार) with five different currents, named—(i) Ida (इड़ा), (ii) Pingala (पिङ्गला), (iii) Sushumna (सुप्रना), (iv) Chitra (चिता), and (v) Vajrani (वजानी)—in the human body. These currents make their way through the spine into the cerebrum when Kundalini or life-power is awakened. Muladhar is the resting place of the life-power and it situates between the sexual organ and the anus.

Gold-represents Atma or God.

If there is manifestation of God in full measure in the seventh plane, then there remains no outward activity. Thakur used to say, "Yes, I shall be eating, I shall be sleeping and I shall be simply remaining (carrying on one's existence for the sake of existence only)". But if he is found to do anything else, it is to be understood that he is forced to do so by God's commandment. And this work is comprised only by singing the glory of God as seen by him in his body in the process of transformation of life-power into the Supreme Bliss.

364. "In the end, every activity stops".

It is to attain the condition of the Absolute.

365. "Kindness bears equal love for every created being".

It means to be one and same with the whole universe. An episode in Thakur's life will clear it. Thakur was in his room in the temple of Dakshineswar. In the bathing platform on the bed of the Ganges there ensued a quarrel between two boatmen. One boatman gave a good slap on the back of another boatman. The latter cried out and along with his cry, Thakur in his room, though he had no knowledge of the occurrence, cried out in equal pitch. The noise of the cry was so much that Shri Hridaya (nephew of Thakur) heard it, came into the room, and saw the mark of five fingers on the back of Thakur. Shri Hridaya was in wrath. He

could not squeeze out any cause from Thakur who was silent. Shri Hridaya ran hither and thither and finally came to the bathing platform. He heard about the occurrence and saw the boatman with marks of five fingers on his back. He was simply amazed and came back into Thakur's room.

This is to be one and same with the universe and this is kindness. I do love but myself and here 'myself' is identical with the universe. But this state does not last for ever and happens when the mind comes down to the 4th Plane. This is not 'Universalism'. It is tasted once in the life of a devotee and then it passes away.

366. "But Brahma is beyond the three attributes of Preservation, Creation and Destruction."

The three attributes (त्रिगुण) of Preservation (सन्त), Creation (रज:) and Destruction (तम:) are manifested in the activity of a man's life. A man's activity is coloured with one of the three attributes and by its colour the activity is recognised and read. God, the Absolute, is beyond any kind of activity.

367. "He is beyond Primal Power."

Primal Power has transformed into God, the Absolute. It is to be changed into the First Cause or Great Cause.

368. "These three attributes (त्रिगुण) are but robbers."

When there is a robber, there is a master of the

house. The master of the house is God. The robber has got no right or claim over the house. He is but a false personnel and he is identical with illusion (माया), Maya (माया) means that which does not exist. Attribute is like a colour and Maya, by this false attribute, declares her existence as real. Maya is also a transitory aspect of God.

369. "He who attains the Absolute cannot come back to give out the revelation".

The man in whose body the Primal Power transformed into God, the Absolute, gets Sthitha Samadhi and collapse.

370. "A man becomes speechless, keeps on making the sound of 'ha, ha, ha, ha'; and takes a jump into the pit".

Speechless—means the state of Samadhi—transforming into God.

Ha, ha, ha, ha—means transforming into sound (नाद) and going above it by penetration. It is very easily tested. If a man has got this state then let you speak about the penetration of sound (नाद भेद) before him, then at once his head will keep on swinging backward and forward over his neck. It is manifestation of the Supreme Cult over the body. No sooner it will be heard it will express in its special aspect on the body.

Take a jump into the pit—means changed into God, the Absolute. The human body collapses.

371. "Jarabharat (a sage) and Dattatreya (a sage) got transformed into Brahma but could not come down to give information about Him".

Though Jarabharat and Dattatreya got their mind eradicated of the egoism and transformed into the Supreme Knowledge, yet ego-consciousness in toto was not extinct. So there was no descent (अवतरण) in them and they could not relate about the sportive forms of God (भागवत) in the body like Sukdeva.

372. "Not only mind will be effaced but egoconsciousness will be extinct also".

To attain the Supreme Knowledge both mind and ego-consciousness will annihilate and then it will take place in full measure. It means Sthitha Samadhi and nothing can be spoken of it. Only Avatars can come out in descent.

373. "Sukdeva saw and touched the ocean of Brahma".

Sukdeva had only a taste of the Supreme Knowledge.

374. "He did not get down and dive into it". He did not get Sthitha Samadhi.

375. "Sukdeva had to speak out the sportive forms of God as seen and realised by him to Parikshit".

Parikshit (a mythological king of the holy

epic Mahabharata)—means a tried one. He is Parikshit who has got God-the-Preceptor in him, i.e. when there is emanation of God in the body. It establishes for certain that he is the fit man to learn and realise (though partially) the sportive forms of God; but, of course, it is purely and simply God's grace.

376. "An ego of knowledge was kept in him (Sukdeva) by God".

This state is seen and realised by the devotee. He is in deep meditation, nay, in Samadhi. In Samadhi he sees that an exquisitely beautiful and soothing lady, made of God's light, very carefully, quietly and calmly approaches him on his back, spreads her arms and keeps her arms over the arms of the devotee. The touch of the lady is so much so soothing that it fills the devotee with ambrosia-like sweetness from head to foot. The lady merges into the body of the devotee and simultaneously it breaks open into the mind of the devotee—the lady representing ego of Knowledge (विद्या माया).

377. "I am His servant, His devotee; I am not the doer but He is the doer".

It is but matured devotion in the state of *Tattva*jnan (त्रवज्ञान) or 'Knowledge of Thou'. Here ego is but a watery line in an ocean.

378. "I told him, 'Why don't you read befitting signs in a man and then accept him as a

devotee?' Indiscrimination in making a disciple does not help anybody in any way".

Parikshit (the man in whose body God-the-Preceptor appears) is the befitting man to listen Bhagavat—about the display of God in the human body—as realisation, at least in a certain extent, will follow; otherwise there will be no realisation at all. One cannot be a Parikshit without attaining God-the-Preceptor in him. They are also reckoned as Parikshit whom God shows to Sukdeva—"Well, all these are real devotees and they shall be coming in contact with you". It was so shown by the Divine Mother to Thakur and Thakur saw them long before they came in each other's contact. It is also essential on the part of the devotee to get Thakur as God-the-Preceptor. In that event there will be no faltering in the devotee. "The father has taken charge of the son".

379. "Keshab ( Keshab Chandra Sen, Leader of the Brahma Samaj in India) acknowledged the Divine Mother 'Kali' ( Primal Force— आद्याशक्ति)."

Through the grace of Thakur, Keshab saw the Divine Mother Kali.

380. 'Bhagavat, Devotee and God—the trio.

They are same and one."

God manifests and expresses Himself in the body. In whose body He manifests, he hears God in him and he is the devotee. And narration of God's display in the body is *Bhagavat*.

381. "Preceptor (गुरु), God with form (कृष्ण) and the devotes (वैष्णव)".

Preceptor—is the invisible and unattached God lying pervading the body both in the inside and also in the outside of the body. The invisible God comes down within the body with a human form, made of God's light. (It is Krishna or Jesus or God-the-Preceptor). He who bears this God with form is a devotee. The man who is blessed with God-the-Preceptor, gets realisations both in ascent and descent. Of course, there is a variation in the degree of realisation. In a big receptacle, the manifestation is in full degree and in a small one, it yields but a taste only.

382. "It is very hard to go beyond the three attributes of Preservation, Creation and Destruction (Triguna—বিমুখ )".

It means to live after full liberation of God from the body and also after attainment of the Supreme Knowledge (here ascent ends); in other words, it is to live in descent which happens only in case of an Avatar or incarnation of God.

383. "Without attaining God in the body this condition does not come".

God or Atma as shown by God-the-Preceptor in the seventh plane is to be seen and attained; then and then alone a man can go beyond the three attributes and get merged into the First Cause.

384. "Mother, why hast Thou given him only onesixteenth part of the whole thing? Yes, Mother, I understand it. One-sixteenth part will serve your purpose and that will enable him to teach the people".

God within Thakur got Himself expressed in the form of one of his devotees in Thakur's body. In that state Thakur saw that one-sixteenth part (एक कला) of the cover of the cerebrum or the seventh plane in the body of the disciple got withdrawn and God expressed Himself thereon. So he was saying in this way to the Divine Mother. At the time while Thakur was talking with the Divine Mother, there were two of his devotees in the room. One was reverend Brahmananda Swami or Rakhal Maharaj and the second one was Shri M or Mahendra Nath Gupta, the author of the Gospel of Shri Ramkrishna. all intent and purpose it transpires that it was spoken of Shri M as it is self-evident that his 'Gospel of Shri Ramkrishna' is a perpetual teacher to the human race.

385. "Why did I make you angry? Yes, it has got its own meaning".

Your spirit was kindled by your anger, and that might get more earnestness and yearning for God.

386. "I have found Hazra \* and he is like a piece of dry wood".

<sup>\*</sup> Shri Pratap Chandra Hazra for sometimes lived in the temple of Dakshineswar and it was Thakur

It means that Shri Hazra will not get emanation of God in the body during his life-time.

While Shri Hazra was on his death-bed, he saw that Thakur came to him. Hazra cried out, "Hush! Be silent, Paramhansa Mahasaya (Thakur) is come" and he expired.

387. "The display of God is enlivened by the oppositionist such as 'Jatila' and 'Kutila'."

It is the oppositionists who draw out more beauty and charm of the thing as if by fanning a fire.

388. "He who holds the universe in Him".

It is Atma. The universe is within Atma. It is so seen in the seventh plane. This is the first stage of the man who attains special Knowledge. This is solving the mystery in relation with Man, God and the Universe.

389. "The lion, the carrier of the Divine Mother, 'Jagaddhatri' (the Bearer of the Universe), keeps the elephant under control."

Lion - represents self-exertion.

Elephant—represents mind. Mind is like a mad elephant. To control a mad elephant is very difficult; it is so with mind. So mind is compared with a mad elephant.

Here it is spoken about attaining of God by selfexertion ( विविद्धा). Mind is to be controlled by self-

who gave him shelter there but he was an oppositionist to Thakur.

exertion; then there will be manifestation of God in the body.

The image of Jagaddhatri is in three parts. The first one is that of an elephant—mind. Above the elephant, there is lion, an emblem of valour, i.e. self-exertion. Above lion, there is the image of Divine Mother holding the universe in her.

The whole show explains that by self-exertion God is to be attained and then a man sees the universal aspect of God in a form of God or a goddess.

390. "Why does the Divine Mother 'Shyama' have a black complexion?"

"She looks black because she is seen far away."

It is spoken about meditation and in its first stage a man sees utter darkness. Then as he proceeds deeper and deeper, he finds God's light and God.

391. "Go near Her and no colour will be found".

It is spoken about the Absolute—when there is no ego-consciousness.

392. "You have to come back a few steps and then you will see again the Divine Mother 'Shyama' having the colour of the grass flower".

The exquisitely beautiful young dancing lady who is seen in the sixth plane is known as the mysterious Maya.

393. "Is Shyama male or female?"

Atma is one. There is no distinction of gender in Atma or God.

394. "I am not yet able to find out whether Shyama is male or female".

Male and female—they have got one and the same Atma in them. So inwardly there is no difference. Yes, there is but one Atma; but go ahead and then you will find there is a tiny touch of ego-consciousness in the form 'Yea'.

- 395. "Brahma is Sakti."—It is descent.
- 396. "Sakti is Brahma."—It ascent.
- 397. "They are but one".

It is Absolute. Ascent and descent are but two different aspects of the same and one Absolute.

398. "Ever-blissful God (सच्चिदानन्दमय) and everblissful sportive forms of God (सच्चिदानन्दमयी) are but two aspects of the same and one Absolute".

Ascent with all its sportive forms of God is blissful. It terminates in Absolute. Then descent comes and every state of it is full of Bliss. God is ever Blissful at every condition and realisation in the body. It is called 'from Absolute to His sportive forms and from sportive forms to Absolute'. Nitya to Lila and Lila to Nitya. Its Bliss is enjoyed only by Avatars and none else.

399. "In conjunction with Atma ( পুরুষ ) the human body ( সক্ররি ) performs all her activities of creation, preservation and destruction.

—Yogamaya".

This is God's sports in the human body and it is ascent.

Creation means creation of Atma as seen in the seventh plane, i.e. life-power transforms into Atma.

Preservation is that when Atma holds the Universe within Him.

Destruction is that condition when Atma turns into Absolute.

400. "The roof is made of the same materials—brick, lime and brick-dust—with which the staircase is made."

Absolute in one form is this human body and this human body in another form is Absolute.

401. "Mere reasoning? I spit on it! I do not need it."

It is to attain God by mere reasonings and it does not bear any effect. It is useless and absurd. "God cannot be attained by intelligence (न मेध्या)."—The Vedas.

402. "Thou art I and I am Thou."

It is to be identical with God when God is with attributes. In Absolute state there remains nothing to relate.

403. "Thou art Thou!"

It is Tattvajnan or 'Knowledge of Thou'.

404. "It is God's Power (Sakti) which descends in a man and makes him an Avatar or incarnation of God."

Power in the form of light of consciousness ( चेतन्य ) comes down from the seventh plane. It is so seen. At first this light comes down upto the neck or the fifth plane. Then it is seen to come down from the cerebrum up to the waist. This is manifestation in full measure and establishment of Iswarkoti ( इंग्रेस्कोटी ), i.e., establishment of God up to the waist. In other words, God in descent manifests and establishes Himself upto the waist and thereby makes him an Iswarkoti. And finally this Power takes the manikin form of devotee, clasps his hands and prays aloud. This is called Manus Ratan or Avatar.

405. "According to the school of realisation, two waves from the ocean of 'red light-consciousness' (Chaitanya as seen in the seventh plane in descent) came down in 'Rama' and 'Krishna' and made them Avatars."

It so happens with every Avatar. It is Bhakti Sastra (মনিব মান ). It has its origin in the Dravidian and the Semitic religion—religion of emotion and devotion.

It is the greatest manifestation and realisation of

God in the human body. This realisation appears in descent. Thakur by saying that there are numerous Avatars clearly expresses that it is the greatest aspect of realisations.

# 406. "Advaita ( ऋद्वेत )."

It is the state of Non-Dualism. It has got two aspects. One is with attributes and the other without any attribute—Absolute.

When God is seen in the seventh plane, the seer becomes identical with the thing seen and gets himself transformed into "I am He". This is the first aspect and here God is with attributes. Then at the end in the Absolute state it is also Advaita and nothing can be said about it. Here ascent ends.

# 407. "Chaitanya ( चैतन्य )."

It is Divine Consciousness which flares up in brilliant red light in the seventh plane as seen in the second stage of descent,

# 408. "Nityananda ( निसानन्द )."

It is the perpetual flow of the Divine Bliss which pervades and runs through the body in continuous succession. This *Nityananda* state has got two aspects. They are—

- (1) There is a continuous flow of Divine Bliss in the body.
- (2) Let you remember the state of Nityananda and the volume of flow of the Divine Bliss will get increased. It is the Supreme

Culture;—remember it and it appears in the body.

409. "An unknown man whom the child has never seen before, appears and says, "Well, come along with me, I shall be taking you to your mother". The child will accompany him and the child will be taken on shoulder by the unknown man".

It is an instance of a child who in his play has forgotten everything. After sometime, the child is satiated with his play, nay, he becomes disgusted with his play. He feels a keen yearning to go to his mother.

Mother—God—the Absolute.

Child\_I or ego.

God-the-Preceptor—God with form ( सगुरा त्रहा ).

Child—represents any and every man in the world. Being forgetful of his real self he keeps on holding a chase after illusion. He seeks and runs after something but he does not know what it is. He gets himself disgusted. Then he turns towards God and feels a great yearning for Him. At this turning point God, out of grace, appears before the man as God-the-Preceptor. This God-the-Preceptor is an unknown man and he will take the man on His shoulder. "The father has taken the child on his shoulder".—Shri Ramkrishna. It is seen.

# The Master with Shri M and other devotees

At Dakshineswar Temple August 19, 1883

410. "It relates about knowledge of the self".

Knowledge of the self is divided into two parts. One is ascent and another is descent. Ascent has two aspects:—

- (1) God with attributes.
- (2) God without attributes.

A devotee in the process of transformation of life-power becomes identical and one with Atma. This is the first aspect of ascent. The second aspect is the state of no-ego-consciousness. A devotee of an ordinary type (जीवकीटी) does not come down. He gets Maha-Nirvana or melts into the First Cause. It is called liberation in the true sense of the term.

In spite of getting melted in the First Cause if a devotee comes down in descent then starts 'Grand force of life-power'—Maha Bayu (महावायु) and 'Grand transfomation of life-power'—Maha Yoga (महायोग). This is the stage which has been described and compared by Thakur as a 'rice-field from where crops have been removed' and 'a locality which is flooded with deep water'. At this stage a devotee sees Param (Grand) Atma (परमात्मा). This seeing

of Param Atma happens long before realisation of Divine Consciousness (चैतन्य) which flares up in a brilliant red light in the seventh plane. But all these realisations happen with Avatars only.

# 411. "I am Grand Atma or Param Atma".

There is a certain sect who repeats this thing; not that they have attained this stage but they simply keep on repeating. In their parts it is pure and simple imagination. Because the man who is blessed with this realisation gets his angle of vision changed and becomes a right royal devotee in these five forms viz.:—

- (i) a servant to God;
- (ii) a friend to God;
- (iii) a father or mother to God;
- (iv) a lady-love to God; or,
- (v) absolute quietness.

But mere repeatation 'I am Param Atma' does not help one to attain this state.

# 412. "They are Vedantists".

Vedantists are they who realise God in the seventh plane in five different sportive forms, viz. :—

- (1) God as shown by God-the-Preceptor.
- (2) God holding the Universe within Him.
- (3) God-the-Universe changed into a Seed.
- (4) Seed in its turn changed into a Dream.
- (5) Dream evaporates....
- ...What remains nobody knows and the ego-

consciousness has merged into the Great Cause. These Vedantists are seekers of liberation or Maha Nirvana ( महा নিত্যায় ). They get only realisations of ascent and they do not know anything of descent.

413. "This is the idea entertained by the sanyasis or monks".

Who is a Sanyasi (सन्न्यासी)?

Sanyasi—means one who has given up everything. In short, this human body is the only property which a man has got. To give up everything means that he will realise that he is identical and one with God. To have this stage there will be an emanation of God in full measure from the body. It means separation of body and God. Its manifestation will come physically.

This transformation of life-power has got its own singular sign. No sooner separation of God from the body will be heard by him, his neck will keep on moving from right to left and left to right and in its course it will be making sound like that of a betel-nut in a shell or a dried cocoanut in a shell. Without this special yogic sign a man cannot be a true Sanyasi or 'given-up-of all'.

414. "I am but sky".

It is spoken of void zone or no-ego-consciousness state. In the state there remains no ego to speak out this thing. Only in descent a devotee may

say so. But it is a rare thing. Otherwise it means pure imagination.

415. "Let one continually repeat, 'I am freed from the bondage of the body,' 'I am freed from the bondage of the body,' then he shall be merged in the First Cause."

This is the force of habit. By repetition, the tongue will come in touch with palate and this continuous contact will yield Yoga and thereby God may be liberated from the body if He likes and the man at the time of his death may be melted in the First Cause.

In the life time if one does not get the body and soul separated like sword and scabbard, i.e., liberation in its true sense and also the perpetual Bliss (नित्यानन्द) in his body, then the life is not worth living; nay further more, it is a burden and failure. To get salvation at the time of death is but a poor consolation.

416. "Yes, there I saw the face of the Goddess, Singhabahini (Lit. whose carrier is lion) and the face was besmeared with and radiating a divine light".

This divine light came out from Thakur's eyes. It often happens with a devotee that he finds that his object of sight is besmeared with divine light. It is called Vishnu Dhyan (विष्णु ध्यान) or meditation by fixing the mind on the tip of the nose—half the mind is in the outside and half the mind is in the inside. In fact, he sees his own inside by half the mind and transfers the inward reflection to the other half. The

other half of the mind is in the outside and the reflection is seen in the outside.

417. "One must acknowledge the Divine Presence in the image."

Nay, a true devotee not only admits and sees the Divine Presence in an image but when his life-power rises in the fourth plane, he finds that everything in the outside is besmeared with Divine Light as Thakur saw in the temple of Goddess Kali—the Divine Mother.

418. "Well, I smelt the scent of the spices called 'Abatha' when I approached the tank there.

I had no idea that the women devotees offer 'Abatha' to the Goddess, Mrinmoyee".

Mrinmoyee ( म्यानी ) is another name of the Divine Mother. It so happened with Thakur while he had been in a certain locality called Vishnupur. There was a big tank near the temple of Mrinmoyee. Near the tank he smelt the scent of Abatha though he had no previous knowledge.

Not that it will happen with one and all, but it is a special feature in the transformation of life-power which is possible with Thakur. Both outside and the inside in Thakur are becoming one. Furthermore, in the process of transformation of the lifepower, some devotees get smell of sweet scent.

419. "Near the tank, I (Shri Ramkrishna) got my inward self spontaneously transformed

into God (Samadhi) and though I did not see the Goddess Mrinmoyee before, but I saw Her there upto the waist".

How could it happen?

It is a feature of realisation in the domain of Vedanta.

Thakur's body was a perfect barometer which exhibited realisations so far solving the mystery in connection with God ( ईश्वर ), Illusion ( माया ), Living Beings ( जीव ), and the Universe ( जगत् ), and he used to see all these four things simultaneously and in a linked condition. Thakur had God in him. universe was in God. It was God-the-Universeone of the greatest sportive forms of God. In the outside he came nearby to the temple of the Divine Mother Mrinmoyee. To show that the outward universe and the universe in God within Thakur were the same and one, God manifested Himself with the form of the Divine Mother Mrinmoyee in him. The cutward universe was but a reflection of the universe in God within Thakur, or 'I' or ego. So far, it was in ascent. But again in descent this outward universe was real and an aspect of God. Both the features were but different aspects of God. In the 'Gospel of Shri Ramkrishna', Shri M, the author, an earnest and real devotee of Thakur made this remark, "Well, he (Thakur) did not give away the universe by declaring that it was an illusion; on the contrary, he declared that the universe was real."

Similar realisation like the Divine Mother Mrinmoyee came upon Thakur, while he had been in Navadwip-a holy place in Bengal. Throughout the length and breadth of the locality he had not a bit of realisation manifested in his body. He wondered How could it be? Was it not the place where Shri Chaitanya and Shri Nityananda had been? But after all no iota of realisation came upon him. Then he came to the bank of the Ganges (river) and boarded a boat there. He was yet in a standing posture when all on a sudden he cried out, "They are coming down, they are coming down upon me!" and he got Samadhi. Afterwards he related that he boarded the boat, stood on the deck and saw that the forms of Shri Chaitanya and Shri Nityananda made of God's light with an aura in a circular shape round their faces and heads came down upon him and vanished. By this realisation he came to the conclusion that this was the locality where Shri Chaitanya and Shri Nityananda had been and then in the course of time, the locality was absorbed by the Ganges.

But of course, this realisation took place within Thakur. In Vishnu Dhyan or meditation known as Vishnu, when half of the mind was within and half of the mind was in the outside, it appeared that he saw this in the outside. But it was not so. Had it been in the outside then it would have been seen by one and all.

420. "But Kaluvira was the most favourite of the Divine Mother."

(Kaluvira was a hero in one of the epics of Bengal.)

The most favourite—means that God in Kaluvira manifested in a greater degree in comparision with other men of the era.

# 421. "Sreemanta was a great devotee."

Sreemanta was also an epical hero. While Sreemanta was on his way to Ceylon, he saw that on the sea the Divine Mother was dancing on a big lotus. Sreemanta had no idea that he saw it in him in the seventh plane. He reached Ceylon and met the king and promised to show him the dancing lady on the lotus. He brought the king on the sea to show him the sight. But no dancing lady on the lotus was there and for this Sreemanta had to undergo a severe trial of punishment.

Realisation made by one cannot be shown to others. This is possible only in case of an Avatar like Thakur. "God is seen only through the grace of God."—Shri Ramkrishna.

422. "There was a wood-cutter. He was a great devotee to the Divine Mother. She appeared before the wood-cutter and gave him Her grace and love. But the wood-cutter had to carry on his profession of wood-cutting and he had to earn his livelihood by it."

The Supreme Cult does not bear any relation-

ship with the ordinary course of life, The physical body, after attainment of the Supreme Cult will remain as it was before. It will feel pleasure and pain as it used to do. One must be earning his honest livelihood. It is only possible for a man without the least thing of desire that 'to see God is for the sake of seeing God' and 'to attain God is for the sake of attaining God' only.

"A devotee gets the divine perfection and 423. attributes of Knowledge and Devotion and these never part with him."

The Supreme Cult knows no death. In the body where it is exhibited, it rests and never leaves him. "The father has taken his own child on his shoulder." -Shri Ramkrishna.

Here the child has no fear to have a fall.

"It is full, so it does not give out any sound, 424. as if, it is like a pitcher filled with water."

Pitcher—represents human body.

There remains no sound when the life-power transforms into God in Samadhi. A man becomes speechless.

425. "Narada and Sukhdeva after attainment of Samadhi came down upto the neck."

Narada and Sukhdeva (two ideal men of devotion and knowledge in mythology) had Chetan Samadhi ( चेतन समाधि ) in descent. They had no control over

- it. It was so with them as God willed it and hence this descent. They were not reckoned as Avatars.
  - 426. "No sooner Thakur heard the words 'blissful joy of perpetuity,' he merged into deep Samadhi."

The words pertaining to the Supreme Cult was heard and at once it was exhibited by manifestations of outward signs on the body of Thakur. This was the test of the Supreme Cult.

Let one speak about the Supreme Cult and if the speaker has attained it, then and there manifestations of the Supreme Cult will come upon him and among the audience if there is anyone who has attained it then these manifestations will come upon him also.

427. "Let you ascend by transformation of lifepower to the bliss to God-consciousness then you shall be getting ineffable joy."

If by devotion, your life-power is transformed into God in the path of ascent, then you shall be blessed with Supreme Bliss and joy.

428. "Yes, there exists in every man the bliss of God-consciousness; only it is hidden by the veiling and have the veil removed."

It is spoken of the seventh plane when it is seen by removal of the layer which rolls np like a curtain in a theatre. "The water of a tank is hidden with

acquatic plants. The wind blows and gets the acquatic plants removed. The water of the tank is seen."

—Shri Ramkrishna.

Life-power rises by penetrating the body in the seventh plane, gets the layer of the cerebrum removed, and the ocean of Bliss of God is seen. It is called seeing the ocean of Satchidananda (सच्चिदानन्द)—the all Blissful aspect of God.

Swami Vivekananda once said to one of his friends, "Do you know, why no body can compete with me? The layer in the form of a curtain of my cerebrum is rolled up."

429. "The less your attachment is to your body, the more love of God you will get in you."

The more, the liberation of God from the body, the quicker He will make His way to the seventh plane. It is yearning for God. It is a yogic aspect and it has its own bliss which is felt by every devotee.

430. "The more Streemati was advancing towards Shri Krishna, the more she was smelling the sweet fragrance of Krishna's body."

Sreemati and Shri Krishna—were the heroine and hero of Bhagavat—an epic.

Sreemati-represents this body and ultimately life-power.

Shri Krishna—is Atma—God.

She was advancing—means her life-power was transforming into sheaths. According to the Vedas

there are five sheaths and according to the Tantrasthere are four sheaths. The realisations as laid down in the Vedas are deeper and superior to Tantra.

The sweet fragrance of Krishna's body—means the various kinds of realisations; not only that, but fix your eyes on the tip of your nose and you may have a sweet fragrance coming out from within yourself. Furthermore, God-the-Preceptor sometimes appear with an amazing sweet smell.

Here, life-power is transforming into God and in the course of transformation various kinds of realisations are made, such as—(i) to see that every bit of the universe is besmeared with God's light, (ii) to see the half-man and half-woman body, (iii) to see the eye of wisdom opened, (iv) to see the exquisitely beautiful dancing lady. (v) to see God in the seventh plane.

431. "As the ocean is approached by the river, the force of flow-tide and ebb-tide is increasingly felt by her."

Ocean\_is God, the ocean of Bliss.

River\_is life-power.

Flow-tide and ebb-tide—are the outward signs of manifestations of God in the body and they are seen.

The inward transformations of life-power get their expression over the body. It so happened with Thakur every now and then. In successions he used to have Samadhi of various forms and in every case of

Samadhi, his outward expressions altered and they were visible.

432. "In 'Inani' (man of knowledge), the river flows only in one direction."

A man of knowledge (ज्ञानी) wants to get himself merged in the First Cause. They do not get their five sheaths separated in their body. Neither they realise the sportive forms of God as life-power after undergoing transformations assumes and appears before a devotee, nor they are acquainted with the mystery of God, illusion, living beings, and the universe. The best example was Shri Totapuri . Maharaj who stopped with Thakur for eleven months in the temple of Dakshineswar. Totapuri Maharaj had no knowledge of Primal Power (कारण शरीरthe Causal body, the body made of God's light, i.e., God with form). Yes, Totapuri Maharaj was a man of very high order and merit but his realisations were short. A Inani's realisations are not in full measure. This is Laya Joga (लय योग) or life-power running towards void zone or annihilation.

433. "To a man of knowledge (Inani) the universe is like a dream".

Who is a man of knowledge?

He, who sees God in the seventh plane and becomes conscious that he is not body but God (Atma), is a man of knowledge.

It happens only with Avatar—the chosen man of

God. All others simply pretend to be a man of knowledge.

To see the universe like a dream is the 4th stage of realisations when Atma in the seventh plane opens Himself to show His real Self, i.e. He is with attributes and forms. Without any knowledge of God with attributes and form a man cannot have knowledge of God without attributes and forms. So to say that the universe is like a dream is a pretension and imagination.

434. "A man of knowledge always remains in the Real Self'.

To a man of knowledge, the Real Self is the Absolute. It never happens with a man save and except in the last course of Samadhi known as Sthitha Samadhi (श्वित समाधि). "Well, the egoconsciousness never leaves one".—Shri Ramkrishna.

435. "To a devotee, realisations of God do not remain closed but they unfold. He gets flow-tide and ebb-tide of realisations".

Flow-tide of realisation—is to see the different sportive forms of God and ebb-tide of realisation—is to witness the finer forms of God in the course of transformation to the Absolute such as seen in the unfoldment of Atma. God-the-Universe changes into a Seed, and the Seed into a Dream and after Dream, nobody knows what remains. "A devotee at first

sees glorious God with form and with glorious attributes, then the attributes of God with form lesson, then He turns into a baby form and finally He becomes God's light."—Shri Ramkrishna.

436. "Sometimes, a devotee laughs, weeps, dances, and sings".

These are all outward signs of manifestations of insignia by which an Avatar is known, as it happens with Avatar only.

It is called *Urjhita Bhakti* (र्डाज्यता भक्ति) or devotion in the flow-tide form. God incarnates in a man. How am I to know it? This laughing, weeping, dancing and singing are the outward manifestations of God's incarnation in a human being.

437. "A man of knowledge (Inani) wants to realise the Supreme God".

This type of man wants to see and attain God by self-exertion. No attempt on a man's part can enable him to see God without God's grace.

Furthermore, he is the man of knowledge ( ज्ञानी) who has seen God in the form of Atma in the seventh plane and is able to identify himself as one and same with Atma at the annihilation of the body-consciousness.

438. "God is for a devotee and He is full of innumerable attributes".

God becomes Bhagawan when He holds the Universe within Him. This condition of God may

be seen in the Personal God as well as within Atma. To see the Universe in the Personal God is a lower type of realisation in comparison with seeing of the Universe within Atma.

439. "In fact, God without attributes and life-power are identical and one".

It is God without attributes who becomes God with attributes. It is seen and understood in descent.

440. "It is God, Absolute, who has become Blissful Mother".

God, the Absolute and this human body are identical and one and the same in different aspects.

"Semen is so soft and fluid and from it this hard and stiff physical body is made."—Shri Ramkrishna.

441. "Pure Knowledge and Pure Love are identical and one".

It is only different nomenclature as ascribed. There is but one God. God appears in the body in various sportive forms. They are seen. Love begets a form made of light as it is but self-creation; whereas Man-of-Knowledge is seen by innumerable members of the human race within their own bodies bearing proof that it is man who becomes God. This realisation is spontaneous.

The question of Pure Knowledge and Pure Love does not rise.

"Atma, God or Brahma—they are one."

442. "A learned ignorance is the end of philosophy and the beginning of religion."

A philosopher wants and attempts to attain God through the learning. He fails. It hits him in his egoism. But it cannot extinct his real egoism. Real egoism dies when life-power transforms and becomes visible in the form of God—Atma, and ego-consciousness changes and becomes identical with God-consciousness.

Beginning of Religion—starts with the appearence of Satchidananda Guru (सच्चिदानन्द गुरु)—God-the-Preceptor in the body. It is a positive aspect.

443. "There are some who are born free—Nitya Siddha."

They are born with such a pliable body that God in their body liberates spontaneously; of course, it is a rare thing, but it happens. It so happened with Thakur at the age of eleven.

444. "Those who have got such a waist where lifepower gets awakened spontaneously are Iswarkoti."

The first awakening of life-power in the body takes place below waist and then she makes her way through the backbone to the seventh plane.

There are two kinds of Iswarkoti ( ईश्वरकोटि ).

(1) "Some bamboos have got bigger hollows in them".—Shri Ramkrishna.

'Bamboo'-represents backbone.

'Bigger hollow'-represents round space in the-backbone.

In an Iswarkoti, the hollow in the backbone is bigger than any ordinary man.

But this kind of *Iswarkoti* is *Iswarkoti* in nameonly as their realisation and emanation of God in their body are meagre.

(2) They are real *Iswarkoti* who in descent see God-consciousness coming down from the seventh plane to the waist. It is the full-fledged form of *Iswarkoti*. Then he becomes aware that he is an *Iswarkoti*.

# The Master with Shri Vijay Krishna Goswami and other Brahma devotees

At Sinduriapati Brahma Samaj November 26. 1883.

445. "I gave up everything at the feet of Divine Mother but I could not give up Truth to Her."

God is Truth and Truth is God.

Truth or Reality or God is in Thakur. He sees and feels this Reality with every breath. So this Truth or Reality or God cannot be parted with. This Truth manifests in everyday external life. Thakur gave up 'Woman and Gold'. It manifested in his everyday external life. It often so happened with him that with the appearance of a woman before him, he got Samadhi and thereby used to lose his consciousness. As for gold, if a silver coin were placed in the palm of his hand, then his hand would get paralysed, his breathing would stop and he would feel pain and these changes in his body would not come back into normal condition till the silver coin was removed.

446. "It is very hard for a man to discharge the duties of a house-holder after liberation in full measure as well as separation of God from the body".

A man with these conditions in him attains the

Supreme Knowledge. After attainment of Supreme Knowledge, a man lives only to see the sportive forms of God in him. So far the material world is concerned, he merely lives. Thakur used to say, "I shall eat, I shall sleep and I shall live". But ultimately it does not remain so. He gets God's commandment and becomes an universal teacher, nay, more than that—an Administrative General in the spiritual life.

## 447. "A man attains devotion and knowledge".

What is Devotion and what are the realisations and manifestations of devotion in the human life and body?

- (a) It is to attain God-the-Preceptor first. Then life-power awakens. By awakening of life-power, devotion establishes herself in the body. It is but the beginning.
- (b) Establishment of devotion in the full-fledged form is to obtain the manikin form of God engaged in prayer by clasping his hands within oneself.

What is Knowledge and how a man will know about attainment of knowledge?

- (a) To see God in the seventh plane as shown by God-the-Preceptor is the first stage of Knowledge.
- (b) 'I am not this body but I am He'—is the second stage.

- c) The final stage of Knowledge is at the outset of descent when it spontaneously bursts out "I am not but Thou".
- 448. "After attainment of knowledge and devotion a man may live in the world and the world will not be able to tarnish him".

Here it is spoken about Supreme Knowledge.

After attainment of Supreme Knowledge a man lives but he does not lead an ordinary man's life. He lives, he eats, he sleeps and by God's commandment he becomes a "man-catcher" as Christ told Peter.

449. "The sticky milk of a jack-fruit will not smear one's hand if the jack-fruit is broken after besmearing one's hand with oil".

Oil—is the second symbol by which the Supreme Consciousness reveals in the human body. It is so seen by a man that he is rubbing his body with mustard oil which has got a reddish colour. The real 'Supreme consciousness', Chaitanya (चेतन्य), flares up in a flare of brilliant red light in the seventh plane. 'Honey' is the first symbol by which Chaitanya is represented.

Jack-fruit—represents this human body. A jack-fruit has got several sheaths. This human body has got five sheaths and in these five sheaths God expresses Himself in several kinds of realisations.

Sticky milk—is attachment to the world.

A man after attaining Supreme Consciousness may

live in this world as his life is a life of the liberated one.

450. "In a game of hide and seek, if the 'granny' is touched then one is safe".

Game of hide and seek\_is three qualities or strands known as Sattva, Rajas and Tamas ( निगुरा ).

Sattva ( सत्त्व ) is represented by white colour and it means quietness or wisdom.

Rajas (रज:) is represented by red colour and it means restlessness or activity.

Tamas (तम: ) is represented by black colour and it means lacking in alertness. It is inertia and dull.

Granny-represents God.

The three qualities or strands are but thieves in the game 'hide and seek' in the body as it is they who keep God (granny) hidden from coming within view.

A man must overcome these three qualities or strands and then he shall be able to attain God in him—an ever blissful state.

451. "Let you turn into gold by once touching the philosopher's stone; then you may remain buried underground for thousand years and after that when you are taken out you will remain gold".

Gold-represents God-Atma in body.

If God out of grace once emanates from the body in full measure and is seen in the seventh plane then

He will never come back again into the bondage of the body.

If Supreme Culture is once attained then it does never get extinct. It is sheer God's grace and God's grace perpetuates.

452. "Milk is to be kept in a quiet place, then it will set into curd, and butter is to be churned from it".

Milk\_represents blood of the body.

In a quiet place—means withdrawing one's mind from the world and keeping it confined within body when mind will be quiet.

Set into curd—means when blood in the body will be in a balanced condition and at rest.

Human body gets these conditions when God emanates from the body.

Now churning rod is required to have butter. Life-power is the churning rod.

Butter—represents God in the seventh plane.

Life-power churns the body and gets herself transformed into God in the seventh plane.

"Then the venom of the snake falls down in the skull,"—Shri Ramkrishna.

If milk is churned into butter within twenty five years of age then and then alone a man gets butter.

"You have got to pay in full measure, if you want to purchase a commodity in full measure".

-Shri Ramkrishna.

Butter—Atma—God emanates in full measure when this human body is in a full-bloomed youth. A man's full-bloomed youth is twenty five years age. This calculation has been left by Thakur.

"If a son urges vehemently for his share to his father and mother, then the parents in consultation with each other gives out his share some two or three years before-hand."—Shri Ramkrishna.

'Father'—is God, the Absolute, in an unseen and unattached condition in the body.

'Mother'—is this human body.

God, the Absolute, through this body manifests and He is seen.

The fixed age is twenty five years. Thakur got the Divine Mother (Atma) between the age of twenty two and twenty three. If two or three are added to twenty two or twenty three then it becomes twenty five. The exact time is twenty four years and eight months.

A man obtains his God-the-Preceptor at the age of twelve years and four months. At the age of twenty four years and eight months he gets and sees Atma, God, in the seventh plane. It takes twelve years and four months in the body for God's manifestations and realisations in multifarious conditions in the process of transformation of life-power into God.

453. "He was with his bent-down head".

This bent-down head signifies that life-power has

concentrated and made her passage through the medulla oblongata to the cerebrum and thereby the nerves there have been slackened, so the head is bent down

When Buddha used to be out with his begging bowl for alms, he was found to be walking with a bent-down head fixing his eyes on the toe of his legs. It was the sign that his life-power entered the seventh plane slackening the nerves of his neck.

454. "Firstly of the first, I have secured a room".

Room—signifies space for holding Atma or God in the seventh plane.

The sentence means that he has got God's grace.

How will a man know that he has got God's grace?

At the outset he will get God-the-Preceptor in him. This is but the first condition of getting God's grace. The final state is that your own prototype will come out from your body and will say to you, "Well, well, there is God's grace on you",—i.e. you are Kripa Siddha ( रूपा सिद्ध ).

455. "I have kept my bag and baggage".

Bag and baggage—stand for this human body with all other attributes.

This body is but a burden. After emanation in full measure of God from the body a man understands that the burden of his body is removed.

456. "I have locked the room".

Room—here means the cell in the cerebrum where

appears the sense that 'I am body.' This sense that 'I am body' has evaporated as God has emanated in full measure from his body.

457. "I have been relieved in toto".

I am a liberated one.

This liberation has two stages.

- (1) To see God in the seventh plane and to be conscious that 'I am He'.
- (2) The second one is the descent in the knowledge of 'Thou' after the knowledge of 'I' or ego is totally annihilated.

There is another kind of realisation which is seen by a liberated one. Though it is a poor one but it is acknowledged. Your shadow will come out from your body and with uplifted hands, he will dance before you saying, "Well, I have been liberated, I have been liberated".

458. "Now I am going round the city, seeing and enjoying all the funs".

It means to be in the seventh plane where the mystery of God, illusion, the living being, and the universe are solved.

459. "So long, the spring was under cover".

The life-power was in a dormant state but now she is awakened and rising up in the seventh plane.

460. "It is very hard to do good work without any selfish touch in it".

No work can be done without any self-interest in it. It is but a self-deception and a false consolation that a good work is done without any self-interest in it. Yes, teachers like Buddha, Jesus, Sankar, Shri Ramkrishna taught the human race. But their case was absolutely different from others as they had God's commandment.

461. "But after seeing God, a man may do good work being totally unselfish".

This is a different kind of work. Work of this kind is done by the great teachers like Buddha, Jesus, etc. This is to kindle the thirst of God in a man. By Thakur also it is so done. It is to pass one's days in the company of real devotees and to speak them about God's sportive forms as seen and realised in the body.

462. "Monks for their livelihood will depend absolutely upon God".

Monks will be satisfied with whatever they get without any effort or self-exertion on their parts. But it is an old monkish course and it has been discarded by Thakur. He often said, "A clerk was taken in a jail. He was put under chain there. After sometime he was set free. He came out from the jail. Now, what would he do? Would he keep on cutting capers in the street? Certainly not. He would try and secure a clerk's job somewhere and lead an ordinary simple life like others".

The parable means that a man after liberation

leads an ordinary, simple and pure life. There is no special privilege for him as a liberated one. It is Brahma Vidya, the Supreme Culture and culture is for the sake of culture only.

Then what a real devotee will do for livelihood? He shall be earning his own livelihood in the best possible honest way.

Thakur at first was but a paid priest in the temple of Dakshineswar. Later on, he was pensioned. He used to say, "I live on pension".

463. "They (monks) should not lay up for the morrow."

No hoarding for the morrow. 'The father has taken the kiddy by the hand'—no fear for a slip. The Father in the body will conduct your life in such a a way that there will be no accumulation for future but at the same time, you shall not be in want. "A trained dancer dances in rhythm."—Shri Ramkrishna.

464. "Let love of God manifest within, work drops off concomitantly."

True and real love to God cannot grow without being seen.

Faith may create an imitation love and it fails to produce the desired effect.

Here 'Love' is *Prema* (त्रेमा)—a yogic term. It was seen in *Shri Chaitanya* who forgot the world and even his own dear body.

The yogic form of *Prema* (प्रेमा) as manifested in the body is described below :—

When Mahavayu (बहाबायु) makes its course through the front and gets up into 7th plane and Samadhi follows it, then the following signs in the body are manifested and seen:

- 1. The breast heaves heavily.
- 2. The body writhes.
- 3. Like a rope the Mahavayu rises from the abdomen. "Prema is like a rope with which God is tied."—Shri Ramkrishna.

This state is visible even to those men who sit nearby to the attainer of *Prema*. Furthermore, whenever the attainer will like to have this state, it will come upon him and will be seen by others.

465. "Fettered one is Jiva and freed from fetters is Siva."

A fettered man is Jiva ( জীৰ ) and this very man when freed from fetters is Siva ( शिव ).

Every ordinary man is a Jiva.

Who is this Siva?

Thakur while in a boat passing by the bathing platform of *Manikarnika* (name of the bathing platform on the Ganges) in Benares saw *Siva* standing on the river with all the graveness of the world. The image slowly came and merged in Thakur. Is this *Siva*? No.

It is but a reflection of the causal body of Thakur.

This causal body within casts its reflection on the eye and eye in the river bank and so Siva was seen by him. Nobody else on the bank or in the boat saw Siva.

This form of Siva was but an imagery.

Siva is He who brings 'Unity in Diversity.'

How can this be achieved?

When a Jiva becomes Siva, this comes automatically. This Siva in the form of the very same Jiva will be seen by thousands and thousands of men, women, children and old men, even thieves, rogues, rascals and the vilest criminals included, and they will announce the truth and the mystery of the human life as done in the Svetasvetar (स्वेतास्वतः) Upanishad by the ancient Rishis, 'Thou art man, Thou art woman, Thou art boys, Thou art girls, Thou art the very old man tottering on the stick, and verily, Thou art the whole human race."

This is Siva by establishing Oneness in the shape of a living person within every human being.

It exceeds the 'Practical Vedanta' as pointed out by Swami Vivekananda (vide the dialogue between the disciple and Swamiji in Vol. VII, page 161 of his Complete Works—Mayavati edition).

Truth is One. It concerns the human race and its proof will be borne by them.

466. "By an undiverted devotion to God a man may get Bhakti."

Even this devotion or Bhakti cannot be had without Yoga and that Yoga must be spontaneous.

467. "To attain 'Pure Love' in ecstasy to God is a rare thing."

Bhakti is no more a devotion but now it is love and a pure one.

Nowhere in the Bhakti Sastras, i.e., in the scriptures dealing with devotion and love to God, 'Pure Love' has been properly described. Only the popular idea and imagination have been set forth.

By Maha-yoga 'Pure Love' (शुद्धा सक्ति) can be asserted by transforming others into one's own self in the spiritual world. A man becomes God. God is love. This love asserts by transforming in the spiritual world within any and every man by placing his own God-self in the shape of his own living person.

Yes, it is the highest manifestation of Pure Love which is never evinced in the annals of the world.

No, it was not established by any of the past teachers of the world such as Zoroaster, Moses, Buddha down to Ramkrishna.

Only it was announced in the ancient era of India—"I am alone, but I shall be many."

Though the announcement was made but it was left unrealised and unproved.

It is realised and proved now.

468. "While Arjuna was aiming at the target\_

the eye of a fish, his eyes were fixed on the eye of the fish and nothing else was in ken."

It is an instance of Yoga taken from the great epic Mahabharata.

To shoot an arrow—means the motion of the life-power, viz, Kundalini which soots up in the cerebrum like an arrow when she is awakened.

Target—is the centre of the eye-brows.

Eye—is the third Eye lying latent beneath the eye-brow. It must be opened.

Fish\_is the symbol of Atma.

469. "This state stops the breathing and Kumbhaka starts."

Stopping of the outside breathing is an insignia of Kumbhaka ( ক্লামক ).

Kumbhaka keeps the body and mind in an equipoise state. It is an opportunity to the life-power to shoot up in the cerebrum and to reveal new mystery of the human life.

470. "The insignia of the seer of God is that the life-power rushes up from the lower zone to the 7th plane."

Let somebody ask the seer of God, "Have you seen God"? At once Mahavayu will commence with great force to rush up to the cerebrum and the course of Mahavayu will be seen by the questioner and others to pass through the front side of the body. It

writhes and vibrates the body and it will be observed by all those who are present there.

It is Brahma Vidya, the Supreme Culture. As soon as any specific characteristic of the culture will be heard its signs must be manifested on the body as they are concomitant factors. Otherwise, it is to be understood that the culture is not obtained.

471. "In this state, if Samadhi come upon the devotee, then he sees God."

Mahavayu removes the cover of the cerebrum and God is seen. "The wind removes the green scum over the water of the tank and the water is seen."—Shri Ramkrishua.

472. "In my uncle's place the cow-shed is filled with horses."

Cow—is the symbol of animality. But the milch cow with a calf is the symbol of Avatar or Incarnation of God.

Horse—denotes motion and it is a symbol of awakened life-power.

Life-power does not awake where is animality. Incongruity does not give out the desired effect.

473. "At nightfall the glow worm flees hither and thither and it thinks that it lights the world."

It means the light of the candle as seen in the fourth plane. A devotee sees this and thinks with wonder, "What is this! What is this!"

474. "The stars appear in the sky."

In the sixth plane when flashes of lights are seen.

475. 'The moon rises."

Moon—is the symbol of Bhakti.

She is seen in the cerebrum in Samadhi known as Chetan (चेतन) when consciousness remains from the neck to the 7th plane. Chetan is the name of the Samadhi in Bhakti-yoga.

476. "The sun rises."

Sun—is the symbol of Knowledge—Inana.

It is also seen in Samadhi when a man attains Brahma Inana.

477. "The moon fades and is no more seen."

With the advent of Knowledge the Devotion vanishes.

"After seeing God there remains no ritualistic religion for the man."—Shri Ramkrishna.

Ritualism is a part and parcel of devotion or *Bhakti*. A man starts with ritualism and stops there. No evolution follows.

To clarify, let us point out Thakur's own life. In India, there were innumerable Kali-temples. Thakur was a worshipper, *Pujari*, in one temple. He came out of the temple being 'One', i.e., identical with the Goddess of the temple. Why it did not so happen with other *Pujaris*—priests? Their start and finish remained the same.

## The Master at the house of Joygopal Sen

November 28, 1883

(In the English translation of the Gospel of Shri Ramkrishna two chapters bearing the same date have been fixed together, whereas the 'Yogic' interpretation is done according to the Bengali Gospel and the difference is due to it.)

478. "After attaiment of God, the world does not appear impermanent to him any more."

Attainment of God... To become God.

A man through internal evolution of life-power attains Godhead; but it is purely spiritual. The attainer of God will be seen by thousands and thousands of members of the human race bearing testimony to the fact. Then attainment of God or Godhead is proved. Nay, it goes further more, it evinces that God is One internally in different forms and names and both running interlinked at the same time.

The data of seeing the Godhead within goes to prove (i) God is real, (ii) the human race is real and (iii) the body of every human being is the pleasure-house of God as He manifests there in the shape of a person and that person is also indentical with a living human being.

479. "Let you feed your kiddy thinking that you are feeding God."

The first principle that runs in the under-current of the idea is called Shahajiya or the easy way to get God with form made of God's light. It is in the sixth plane. Everything is Brahma or God. My own child is also God. Let me start with it. Let the idea get matured, then spontaneously Yoga will grow in the body and it will create a form made of God's light. The form will be seen by you but net by others, save and except in the case where two men of the same plane meet. It is but a stepping-stone to the entrance of the culture.

The idea has got five aspects and one of them is Vatsalya (वात्सत्य), i.e., to think and love God as baby.

It is cherished by a dualistic devotee towards God with form.

It has also got two ways—(i) in ascent and (ii) in descent.

In ascent—the example is 'Gopal' of Gopal's mother or the revered Brahmin widow of Kamarhati. Gopal is the form of baby Krishna. She (the widow) by the grace of Thakur got her causal body transformed in the form of a child Krishna. The child used to come out from her body, played and did exactly like a living child—sometimes showing affection, sometimes demanding, sometimes distemper,

sometimes teasing, sometimes serving etc. But this cannot give the Supreme Bliss.

It was the car festival in the house of Shri Balaram Bose. Thakur was invited and came. Gopal's mother was also invited and arrived. After pleasing conversation with Thakur while she was going to the house she saw Swami Vivekananda. At once she put the question to him, "Have I reached the goal?" When a devotee reaches the goal no such question in the form of doubt will appear. "After realisation of Atma, there remains not an iota of doubt; or in other words, it eliminates any and every doubt."

Atma is not yet seen by the mother of Gopal, so this doubt lingers in her mind.

Thakur got his Ramlala or the child Ramain descent. In the Gospel of Shri Ramkrishna it is so spoken by Thakur that in descent, God with form made of God's light may be seen and he quotes the instance in the life of Sukdeva.

Sukdeva was in the Nirvikalpa Samadhi. (निविकस्प समाधि). It was so ordained that Parikshit, the-then king of India as in Mahabharata, was to be tutored in the Supreme Cult by Sukdeva. Narada was sent to bring down the mind of Sukdeva from the higher plane to the lower plane. Narada came and commenced singing the religious lore of God—Hari. Sukdeva came down but while descending in the lower plane, he saw the form of God made of light.

480. "Both father and mother are to be looked upon as God and Goddess."

Here it is a combination of the two ideas: Servant and Son. Hanumana serves Rama and here Hanumana is a servant. Jesus cries out "Father! Father!" Here Jesus is a son. If a son serves his parents with such earnestness and zeal then he may get realisation of the sixth plane, i.e., God with form. It is called Shahajiya or the easy way.

In universalism there is no 'Father' or 'Mother'.

To worship God as 'Father' or 'Mother' is but an imaginary data and it is called Bhava (भाष), a false start of emotion for reaching Godhood and a man cannot get his end. The Vedic Truth stands good and the man from Brahmapura must come; otherwise, no goal can be reached.

Sometimes in dream 'Father' and 'Mother' are seen, but there they represent "The First man" ( সাহি দুক্ৰ ) and "The Primordial Force" or Kundalini.

481. "If a man takes up the family-life after attainment of God then no physical connection remains with the wife."

It is Thakur's own life. Not that he neglected his wife but on the contrary the Holy Mother was worshipped by him as Goddess.

The lust vanishes from the body. "When there is Rama, there is no Kama (काम—lust)".

"The love of the washer-woman is like pure gold, symbol of Atma, and it does not carry the least smell of lust."—Chandidas.

The lust has left the man and its outward manifestation is visible in the body. Let somebody utter the word 'lust' before him or let him utter the word Kama, he shall get Samadhi.

It is *Pratyahar* ( সন্মান্তার ) of yoga and it means to cast off.

The sound of the word may pollute the body of the devotee. He (God in the man is in an awakened condition) manifests in a degree and saves the body from the contamination of pollution.

482. "The common people cannot reckon them."

Common people—means those people who think that they are 'bodies', a heap of flesh and blood only, and having no sense of God within, nay, a bit more, devoid of the sense that he is born to become God. "The sole aim of this life is to get transformed into God."—Shri Ramkrishna.

Cannot reckon them—yes, it is very difficult to recognise a True man. It needs grace of God and yoga. God within you will assume the form of the True man living in the outside and appear within you, i.e., a True man lives being merged into God—i.e., a True or Perfect or Real man has got his abode in every man. This is the only test for a True man. "The publicity of the True man is given by God."

-Shri Ramkrishna.

It is universalism and universalism only which reveals the True man as pointed out by Rabindranath Tagore, "Yes, there is a 'Man' in us and that Man crossing the border of the individual 'Mandom' always abides in the heart (cerebrum—the 7th plane) of each and every member of the human race"—and this saying of Rabindranath runs abrest with the teachings of the Vedas, but with "Diamond" it is His life-picture.

Again to add to it, Dr. Tagore borrowed it from the Baul Sampradaya (वाडल सम्प्रदाय) of Bengal and with them also it is but an imagery. With us even at the present era it is de facto and the first alive appearance in the human life of the prayers of the Vedic Rishis and the human race alike.

483. "Every now and then one should retire in solitude, pray to God for being 'perfect', or one with Him, or getting transformed into Godhead."

Solitude does not mean 'Alexander Selkirk' in the island or alone in the Himalayan cave or in the desert of Sahara or in the forest of Africa. It simply means a place where there is no kith and kin of a man so that he may have an undiverted attention and the mind may be at rest and peace.

This is Vividisha. This Brahma Vidya or Supreme Culture or culture which makes a man spiritually One with all the rest of the human race cannot be had by self-exertion. It is Para Vidya (परा विद्या) and not Apara Vidya (अपरा विद्या). In Para

Vidya the knowledge comes spontaneously from within and Apara Vidya means the knowledge got from the outside.

Not unlike the Rishis of the ancient time Thakur declared openly, "Yes, I have seen God." Whereas, in case of Buddha, he did not do so; he did not see God. In case of Buddha, it was self-exertion and in case of Thakur, it was spontaneous. Just remember—11 years old lad Ramkrishna (Gadadhar then) on his way to the village Anur saw Light within and got Samadhi. This was the fountainhead from which every other realisations followed.

This Thakur's 'Seeing of God' did not bear any proof as chalked out in the Vedas—'(त्वं जातो भवसि विश्वतोमुख:" (Twang Jato Bhabasi Viswatomukhah).

In short, it is not acknowledged in the Vedas.

Universalle-la-Homme or the Universal Man bears the insignia of the saying of the Bible—"Be Perfect as your Father in Heaven is Perfect".

The Vedic Truth also declared long long ago—
"The Man in the Sun is Perfect." Otherwise perfection does not follow.

484. "He who with all the tendencies of life, mind and the innermost self, has merged into God is Sadhu".

God alone is Sadhu (साधु) or Perfect or Advaitam (ब्रह्म तम्).

A MAN becomes GOD.

He is seen within by thousands and thousands

and in some cases He says openly, "Hallow, look here! Do you know who I am? I am God." Really, it is wonder of the wonders!

485. "Renunciation of 'woman and wealth' is the denotation of a Sadhu."

It is secondary.

A man may feign it.

486. "He is Sadhu whom ladies see in their heart and at the same time he is not seen in the company of the women folk."

The term antar ( স্থানার ) in Bengali as used by Thakur has got double meanings :—

- (1) To live in the heart of the ladies; i.e., the ladies without coming in contact with him shall see him within their own bodies. This is happening here in the house of the male members who visit here and attend the reading of the Gospel of Shri Ramkrishna. The male members see the Sadhu (the Diamond) and the women-folk of their house also see him within them; even in some cases the maid-servant is not excluded.
  - (2) The ladies are not required to attend.
  - 487. "If it so happens, that he (Sadhu) meets a woman, he looks upon her as his mother and offers his worship."

It is not so required in the present case. Sadhu and the woman are but 'One' spiritually, and a

spontaneous self-knowledge springs up and rejects all other ideas about the woman.

488. "A Sadhu always thinks about God."

The mind of a Sadhu always rests in the seventh plane.

It is very adroitly and nicely pointed out by Sankaracharya, the great non-dualist of India, "The man who all the day and night keeps on moving on Brahma is a Sadhu."

Brahma is in the seventh plane or the cerebrum.

489. "He (Sadhu) talks of God and God alone and nothing else."

The mind of a Sadhu never comes down from the fifth plane.

When a man's mind is on the fifth plane he talks of God and God alone.

To talk of God only is an insignia that the mind of the man is on the fifth plane.

490. "He (Sadhu) renders services to all beings."

By Mahayoga (महायोग) he transforms others spiritually into his own self in the shape of his own person.

As Sadhu is Perfect so the service rendered by him is the perfect one.

491, "As long as they (trees) are younger they are to be fenced around."

The life-power is awakening in a man in a poor way. He should not ventilate it. He should be on his guard and nurture it so that it may grow.

492. "When the trunk of the tree grows thick and strong, the fencing is removed."

When life-power or *Kundalini* is awakened in full measure, no further precaution is required.

493. "Now if an elephant is tied to the tree, the elephant cannot break it."

Elephant—is the symbol of mind. Life-power or Kundalini when awakened controls the mind.

494. "First besmear your hands with oil and then break open the jack-fruit."

Oil—is the symbol of Chaitanya or yogic consciousness as seen in the cerebrum and it flares up emitting brilliant red light.

Jack-fruit—is the world. It yields a flavoury sweet juice. The world is full of temptations and allurements. If this yogic consciousness is attained, the temptation and allurements will fail to bewitch the attainer. His body and Atma separates. He becomes Atma, remains aloof, and nothing can tarnish him.

To add to it, the metaphor of Jack-fruit reminds one of the five sheaths as realised in the human body as pointed out in the Vedas.

495. "A man of 'Discrimination' (Viveka) knows

that God is Real and everything else is unreal."

Discrimination is Viveka (विवेक)—the capacity to discriminate between real and unreal.

A man gets discrimination after coming down from the Jara Samadhi (जड़ समाधि). He will be firmly established in it. Every turn and every effort of his life will be towards God. In short, he lives for God and God alone as evinced in the life of Thakur. This is Viveka.

496. "Being established in discrimination one wants to know God."

To have established in discrimination means to see God in the seventh plane as otherwise no discrimination can come out. After seeing God or Atma, the sense that 'I am Atma' and 'not this body' springs up automatically and this is real discrimination.

To know God.—means to know the attributes or nature of God. Yes, a man sees God as pointed out and spoken out by God-the-Preceptor but the seer is not aware of any attribute of God. Then comes automatic unfoldment of Atma or God. "If Atma, out of grace unfolds Himself".—Shri Ramkrishna.

Atma unfolds Himself in the five following ways as pointed out in the realisation of the Vedanta.

They are :-

- (1) To see God or Atma.
- (2) To see the Universe within this Atma.

- (3) This big Universe turns into a Seed or Jara Samadhi.
- (4) The existence of the Seed appears to be a Dream.
- (5) This Dream is succeeded by Sthitha Samadhi (ছিব समाधि).
- 497. "Discrimination succeeds 'Nivritti' (lit. mind without any occupation)."

Nivritti ( निवृत्ति ) is a cool, composite and even condition of mind. No Nivritti can be had until and unless God-the-Preceptor appears within the body. (Brahmachari appeared and the mind of the snake turned inward from the outward world in the metaphor as used by Thakur, vide explanation no. 41, page 105). Then the yoga starts. Life-power or Kundalini gets awakened and in course of the upward progress of the life-power a man gets Samadhi and then real Nivritti comes. In short, more the divinity appears within, more the Nivritti grows.

Furthermore, there is a kind of Samadhi known as Nirvija Samadhi (निर्वीज समाधि) which literally means burning up the seeds of desire.

498. "Then the mind gets a liking to have a walk to Kali, the wish-fulfilling Tree."

Nivritti has freed the mind from the load of the worldly enjoyments, so the mind is free now and it gets upward course from the fourth plane to the

seventh plane and at the end this Kalpataru (कल्पतर) or the wish-fulfilling Tree is seen.

An aspirant or Sadhaka ( सायक ) has but one wish and that is to attain God, or in other words, to gethimself transformed into God.

Here a young, fresh and lively mango tree is seen and the tree has unripened mangoes on the branches of the lower part and big, ripe and tempting mangoes on the branches at the top.

"When the juice of the 'Invisible creeper' or 'Alek Lata' oozes in the abdomen then a tree grows."—Shri Ramkrishna.

Alek Lata or the invisible creeper is Brahma or God.

When this ripe mango is placed at the hand of the aspirant and he commences eating, licking and devouring it, then his wish is fulfilled.

499. "In the end, all-told together, there is but One."

You alone exist and you are that One. It is Visvarup (विश्वरूप) or the Universe within you.

It is the Cosmic Man of Jainism.

An instance is quoted here from the Gospel of Shri Ramkrishna.

"The crow Vushandi (भूषाडी) is fleeing to save itself from Shri Ramachandra. Wherever it flees it finds that the hand of Rama is holding a chase to catch it. Vushandi gets tired and exhausted. Then it surrenders to Rama. Rama catches it and puts it-

in his mouth. *Vushandi* then opens its eyes and finds that it is cosily resting on the very same branch where it used to perch.

"Vushandi out of its own experience came to understand that though Rama outwardly looked like an ordinary man but the whole universe was within Rama."

Rama means One.

It is so with one and all human being but after attainment of Brahma.

So far goes the 'Individualism' bearing no proof as it is a pure esoteric condition.

Universalism speaks and reveals a realistic data having advanced its own proof.

Let a man attain Paramajyoti (परमञ्चोति) and thousands see Him within and declare it by setting up "One and Oneness."

500. "From the involution (Absolute) to the evolution (Phenomenal world) and again from the evolution to the involution."

From the involution to the evolution—It means seeing of Atma in the cerebrum and then to see the Universe within this Atma.

From the evolution to the involution—It means transformation of the big Universe into a Seed and Seed into a Dream and then the Dream is succeeded by no-ego-existence. It is individual and a rare one.

There is another form of realisation and this is realised by one and all, i.e., universal.

A man becomes God but spiritually, as otherwise physically he is but a man like you.

He is seen within by thousands. The man seen within by thousands becomes Absolute and seers seethe Leela (लोला) within.

According to the Isha Upanishad, the man seen is the 'Man in the Sun' and seers see Him in their own "Gold -sheath" ( हिरएमय कोष ).

Sun is the symbol of life-power in the 7th plane and some 30 men and women have seen the 'Diamond' so within them.

It may be taken as Plato's 'Absolute Equality' and 'Abstract Equality.'

Five of the Upanishads: (1) Brihadaranyaka (बृहदारएयक), (2) Chandogya (ब्रान्दोग्य), (3) Maitri (मेनी), (4) Taittiriya (तेनिरोय) and (5) Isha (ईरा) point out the 'Man in the Sun'. It is but macrocosm; whereas, the thing actually takes place in the microcosm. The plain meaning is not in the outside world but in the human body. 'The Sun' and the 'Man-inthe Sun' are seen. It is so experienced here by many but within their own cerebrum and reported to 'Diamond'. And they are some 30 or more. Even now it is running.

501. "He (Atma) who is seen and shown by God-the-Preceptor as God has become this universe and its living beings."

It means Ra (য) of Thakur—the universe with all its contents within Atma seen in the seventh plane, i.e., Visvarup (বিষয়ব্দ ).

Ma ( $\forall$ ) first and then comes Ra ( $\forall$ ). God first and then the Universe.

But the universe is before the very eye of one and all. How does it come? Man is Brahma or creator. He creates the Universe. At the time of opening the eyes for the first time he casts this universe from within and then comes on the earth. It takes place at the time of his birth. Thakur says, "In the Vedas it is spoken of the spider and its cob-web. The spider casts the web from within and then rests on it."

Spider—is man—living Brahma.

Cob-web-is the universe.

It is an individual realisation and no proof can be set up for it.

The secondary proof is Ra ( $\pi$ ).

It can be set forth from Thakur's own life. In the house of Balaram Bose, Thakur was in Samadhi after an earthquake. When he came down from Samadhi he said, "Do you know what realisation was going through me? The Universe was looked like a Salagram Sila (शालामा शिला—a round small shining marble stone worshipped as God by the Hindus as a symbol of the universe in miniature) with your two opened eyes fixed in it (the eyes of Shri M who was addressed)".

In other occasion he said, "I see a small Salagram Sila in every man."

502. "He effaces ego in one or two,"

In the era of Thakur we find one, and that is Thakur and the term two is used simply to denote humility.

"A ghost cannot seek out a comrade."—Shri Ramkrishna.

Ghost—is Brahmajnani, ( সম্ভানী ) i.e., he is no more a man made of five elements, but he is Atma.

Atma is One and there is no comrade for Him.

This is in case of an individual realisation.

But in the universalism it bears a different character and proof.

A man becomes Brahma. He is seen by thousands; nay, he is in every human being, somewhere manifested, and in others—though they are the majority—in an unmanifested condition. When a man is all the living men in the spirit, the egoism automatically collapses. Egoism has its birth from the sense of difference and many.

503. "Nobody can really know God."

God has innumerable attributes—some are known but the majority is unknown. We know God with attributes but God without atributes (निगुण ब्रह्म) is not known and unfathomable.

"No discourse can be held with Nirguna."—Shri Ramkrishna.

The great Swami Vivekananda pointed out, "Where there is evolution there is involution."

Yes, involution at the time of birth but unfoldment of the life-power is evolution and this life-power gives out more knowledge (*Inana*) as it advances along with time.

As for instance, Thakur is the first man in the arena of the world to point out that to see God and attainment of Godhead are the sole aim of this human life; whereas, all the past teachers of the world give out moral codes for leading pious and holy life. As for Buddha, *Nirvana* is not in the life-time, but at the time of death.

Attainment of God means to become God and its proof will be borne by thousands.

In the *Upanishad* it is declared "I am Brahma", but no proof is set out; nay, it goes further and declares "I am All." But it is declared by one and not by thousands. It failed to set up any proof.

It is universalism which bears proof and not individualism.

A man becomes God and there is no other God anywhere else; rather everything else in relation to God is but pure imagination. He is One and One only, and this Oneness as experienced by thousands taking place with Diamond is the only attribute. It is so endorsed in the Vedas—"एकं सत्"—"स एकः" (Ekam Sat—Sa Ekah).

504. "An ant had been to a hillock of sugar. Did

it need the whole hillock? A grain or two of sugar was sufficient."

It is so spoken by Thakur of the Jiva-Koti or ordinary man.

Ant—is the symbol Jiva-Koti.

Hillock of sugar-the 7th plane.

An ordinary man reaching the 7th plane merges in it and does not return. Such a case has not yet been seen or heard of in our experience.

With us, we are 'One' in the spiritual world as it has been so declared by thousands comprising men, women, old, young, children—the age varies from 92 to 4 years. As such, no question of *Jiva-Koti* or *Isvar-Koti* arises here.

The greatest blunder which is made in the dualism is the creation of *Jiva-Koti* and *Isvar-Koti*. This distinction between man and man in the atmic sphere is but a false data. In the universalism Diamond is seen by one and all proving the data 'Thou art All.' The question of *Jiva-Koti* and *Isvar-Koti* does not arise.

505. "Ours is typhoid."

A typhoid patient gets delirium. His idea in the brain runs amok. When a man thinks that he is the 'body' he is under delirium; whereas, in fact, he is Atma and to have it finished with the declaration of Jajnavalkya, the rishi or sage of Brihadaranyaka Upanishad to Usistha (the other sage), "Your Soul is the inner self of all beings."

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# RELIGION AND REALISATION

Typhoid is really cured when a living man attains Brahmahood and becomes 'Universalle-la-Homme.'

506. "Like disease, like remedy."

The only remedy of the disease is to take shelter at the lotus feet of God. They are seen. It is but a convalescent condition. The typhoid may relapse. The safety zone is the 7th plane where again these feet are seen. It is called Parama Pada (परम पद), the highest stage.

An aspirant may come down to the lower stage from the sixth plane but if he obtains the highest stage *Parama Pada* then there is no slip.

Parama Pada is the symbol of Parama Atma or the Universal Atma in an individual aspirant.

But when one actually transforms into Parama Atma or Universal Atma or Self and he must be a man alive, then he will be seen by thousands within their own bodies. Now Buddha or Jesus or Ramkrishna is seen within; it is but Brahmalin (Audit) condition; that is, they are merged in Brahma—a living man, and Thakur's Ma and Ra, God and the Universe within as realised, explains the things.

507. "Your entire responsibility will be His and He shall see to it."

God in the form of God-the-Preceptor will appear within the body, i.e., as Satchidananda Guru and everything else will follow. The form of God-the-

Preceptor should be the form of a living man and that is the best.

508. "The typhoid will be over."

Whern a man thinks that he is body made of flesh and blood he is a typhoid patient with delirium.

When God-the-Preceptor will show you God in the cerebrum and merges in it, then the sense grows that you are not flesh-and-blood-body and you are cured. It is the only remedy.

# 509. "He is the master of His will."

Everything takes place spontaneously and not by exertion. It is the fundamental principles of the spiritual world and the mystery of the human life.

It is Vidyat (विद्वत् ) and not Vividisha (विविद्पा ).

It was so endorsed by the Rishis in the *Upanishads* and it so stands now.

"A leaf of a branch on a tree flutters in the breeze as it is so willed by God".—Shri Ramkrishna.

# The Master's Birthday Ceremony at Dakshineswar March 11, 1883

510. "A holy man (Sadhu) must be long away from woman."

It is a warning to the holy man. This Individualism in the *Vividisha* is so stiff and one-sided.

But in Universalism the question of woman does not rise at all.

Thousands of women see the 'Diamond' within their own bodies and it announces that in the spiritual world there is no man or woman but 'Diamond'—God alone. With God no question of male or female arises.

## 511. "There all sink."

Yes, it is an idea in Vividisha where self-mortification rules supreme. It has its origin in the non-Aryan and Dravidian religions. In Vividisha self-mortification has taken the place of renunciation. Self-mortification and renunciation are identical. This renunciation of the Sanatan Dharma or the Aryan religion comes spontaneously. God manifesting in the body will conduct the life of the aspirant in such a way that the question of woman will never rise.

No woman-folk comes to the 'Diamond', but they see Him without coming; it is simply to announce the greatness of the *Mahayoga* as it was unknown. Yes, it speaks how puissant is the *Mahayoga*.

512. "Please, don't be saying so. It rests with personal taste and also it depends upon the capacity of the stomach. A fish is brought and the mother cooks variously suiting the stomach of her children. For some she cooks pilau. But it is only for the strong stomach. For children with weak stomach is fish soup. Again, fried fish for some and pickled fish for some."

Personal taste and capacity—They bespeak mental inclinations—the effect of the previous birth; it may be compared with intuition.

Stomach—innate capacity of the body. Fish—Atma.

Mother gross human body.

Cooking—the process of yoga.

Children—the whole human race.

Fish pilau—the realisation of the Vedanta.

Fish soup—emotional and devotional religion of the Dravidian and Semitic cultures—known as Bhakti.

The saying of Shri Chaitanya should be remembered—"The soup of the cat-fish."

Fried fish-The rational way of thinking and

discussion for attainment of Knowledge—Jnana-Swarup (Form) Brahma ( ज्ञान-खरुप ब्रह्म ).

Pickled fish\_It is realisation of Rasha (ambrosia).

Bhava in ascent becomes Rasha in descent. The cerebrum has got thousand-petal lotus but abdomen (the berth of Rasha) has a million-petal lotus. Life-power rises in the 7th plane and it comes down in descent to the abdomen. It is seen by others. The outward manifestation is that the body swings right and left. In other words, it is demonstrative. Both Shri Radha of Vrindavan and Shri Chaitanya of Navadwip had this Rasha. Ramprasad says in his song, "He whose body swings in ecstasy is seated on the lap of Mother."

Our experience has taught us that the above programme chalked out by Thakur for various kinds of people of different categories is changed now. The Mahayoga has done away with the previous rules and bindings of the past era as the 'Diamond' is seen by one and all irrespective of any bar. Everyone has got strong stomach and belongs to the same category and there is no different categories as specified in the metaphor. The music goes on with one tune and that is—"All is One" in the spiritual world. Man is Brahma and there is no other else. It is so evinced by the Mahayoga.

513. "The Rishis (sages of the past) persued Knowledge (Inana)."

It is the Aryan culture—spontaneous evolution of

the life-power. "Siva is coming out piercing the earth,"—Shri Ramkrishna.

514. "Incarnation of God is sought by the followers of devotion (Bhaktas)."

It is Dravidian or Semitic culture. "Siva is set up here by self-exertion."—Shri Ramkrishna.

Really it can never be done and it is very weak and defective.

It is never accepted and acknowledged in the Vedas because it does not bear any proof. Furthermore Godhood cannot be obtained by self-exertion.

515. "The sun rises and the lotus blooms."

Sun—Sun of Knowledge, when divinity in a man manifests in the 7th plane.

Lotus—symbol of the cerebrum. Both sun and lotus are seen in the 7th plane.

Knowledge is compared here with lotus for its purity and beauty. Knowledge is pure as it is divine knowledge and divinity is the most beautiful. As sun is one and incomparable, so "Knowledge is One"— Ekam Sat ( एकं सन्) like the sun in the azure sky and beatitude in itself.

516. "Is it possible for one and all to get collected in the 7th plane—the Indivisible Existence—Knowledge—Bliss Absolute?"

Here it is spoken of Atma. The life-power pervading through and through the body is collected

and held in the cerebrum. It is not a question of comprehension. It is seen and shown by God-the-Preceptor.

It is the rarest thing which happens in a man's life. No report with proof has yet reached the humanity; as about it, with its proof is spoken in the Vedas.

In Brihadaranyaka Upanishad, Jajnavalka declared that Atma should be visualised, but he did not declare that he saw Atma.

In Svetasvatara Upanishad, Svetaketu declared that he saw the 'Purusha' behind the darkness; but this is not Atma.

Zoroaster of Persia did not declare of seeing the Atma.

No mention of Atma has ever been made in the Babylonian or Assyrian religion.

From Moses and Buddha and down to Shri-Chaitanya none announced of seeing the *Atma*, save and except Shri Ramkrishna who with all emphasis declared of seeing the *Atma*.

Here a difficulty props up in his emphatic declaration, as seeing of the *Atma* is immediately followed by seeing the seer of *Atma* by innumerable people within their own bodies irrespective of caste, creed, or anything else. It is so depicted in the Vedas when the globe was half enveloped in the darkness of ignorance.

We find in our everyday experience the very

identical Cosmic Law still stands good and runs the same course as it was with the Rishis in the days of yore.

517. "Bharadwaja and other Rishis eulogised Rama and spoke, "Oh Rama, You are that Indivisible Existence—Knowledge—Bliss Absolute. You have come down to us as a man. In fact, you have enveloped yourself with your Maya (Illusion), so you look like a man."

Here the mythological idea of an Avatar is given and not the yogic form. The idea is that God is in Heaven—an unknown world situated far, far away and let you loose the rein of your imagination but Heaven is still far away and there is no end of it. One fine morning in the gay month of May He thought to come down as a man for enjoying sports in the midst of the human race. Then followed the "Immaculate Conception." In course of time the human race gets an Avatar. It is of Dravidian and Semitic origin and latter on when Hinduism was created and flourished it was accepted and given publicity through various channels to misguide and to rule over the people.

The Aryan culture or Sanatan Dharma (sponta neous revelation of life-power) is very simple and confined in the physical body of a man. It is based on the Rajayoga and then it is succeeded by the Mahayoga. The former is "Individualism" (व्यष्टि—individual) and the latter is "Universalism" (समिष्टि—

Universal). Both of them come and flourish spontaneously in a man. It is taught by God-the-Preceptor before the disciple has the least knowledge of the thing; nay, the recipient of the teachings does not hear the word even. Then follows a galaxy of realisations until a man gets the Manikin Form within him and it has been declared as an Avatar or Incarnation of God and not God Himself yet. Here ends Avatarbad. "In a man there is a Manikin form."—Shri Ramkrishna. Then follows Godhead or Brahma.

Up to Avatar there is no outward proof of the attainment, save and except, you have got to believe. But when a man becomes *Brahma*, the proof will be borne by the human race and it is very assertive and positive as they shall see Him within their own bodies; they shall hear the seeing of the same from their wife, sons, daughters, father, mother, brothers, friends and neighbours.

It is but evolution of the life-power.

518. "Bharadwaja and other eleven Rishis were great devotees of Rama."

These Rishis were creations of imaginations in the mythology to carry out the publicity of the cult of devotion with a tinge of the Aryan cult.

The latter period of the Hinduism was but a happy mixture of Non-Aryanism, Dravidianism, Buddhism and Aryan culture in a drop.

The pure culture of the Aryan was the self-evolution

of the life-power and it was meant for the whole human race, i.e. Universal.

519. "They (the Rishis—twelve in number) had a permanent love for God."

The yogic form of this type of love is known very easily. At a first sight the devotee will be looked like his Ishta ( \$\overline{2}\overline{2}\)) and it will be so declared by the seer. Suppose a devotee of Buddha is seen and the seer will see him like Buddha and he will declare it at once, "What, are you Buddha born again?" It so happened with Thakur and Mathur Babu (a greatdevotee of Thakur and the son-in-law of Rani Rasmani—the owner of the temple of Dakshineswar). Mathur Babu was in the verandah of the garden-house adjacent to the room of Thakur. Thakur was loitering in the verandah of his own room. The sight was clean and clear to Mathur Babu. He saw at the front side of Thakur, there was no Thakur but the Goddess of the temple and on his back, it was Siva. Mathur Babu could not control himself; he came down being highly agitated, fell down at the feet of Thakur and said, "Father, I have come to know you! You are nobody else, but the Goddess of the temple has cometo us. I have seen it with my own eyes."

This is supreme love for God. But it is individualism and it cannot render any high services to the cause of the humanity. It is a rare thing and it can hardly be obtained; and even if it manifests, it remains confined in the individual.

520. "The sting of a venomous spider or scorpion cannot be cured by mere uttering of the magic words. It needs the application of the smoke of dried and burning cowdung, the patient being covered with a blanket from head to foot".

The sting of a venomous spider or scorpion—egoism or "I-ness."

Cannot be cured—cannot transform the ego to God. To obtain Godhood is the only remedy.

Magic words—the repeatation of God's name, though up to the time nobody knows the real name of God.

Application of the smoke—awakening of life-power or Kundalini. Smoke rises high up in the sky so Kundalini rises to the cerebrum.

Cow-dung—transformed form of the five elements. This human body is also made of five elements—a transformed form.

Dried and burning—when the body does not hanker after creature-comforts or so called enjoyments, the body is dried. 'Chaitanya' or 'Atma' in the body gets awakened and perforce trying to come out from the physical sheath to the subtle sheath, it is burning. A burning sensation is felt. It was so felt by Thakur. He was passing by the garden-house. As if, somebody threw a heap of burning coal over his body and he felt the burning sensation all over the body.

The burning sensation sprang up within his body

automatically and he felt it. It was physical awakening of Atma and Atma is seen and so it is 'Substance'. There was no other agent in the outside to throw the burning coal on the body of Thakur.

Patient-ego.

Covered with a blanket—Subtle body. The description is of the outside but really the subtle body is seen in the inside. Outside is used simply to denote the happening of the inside.

With outward symbols, the yogic conditions and actions are described.

521. "After a bath in the Ganges, it is certain, that a man is absolved of all sins. But it is of no avail. They say the sins rest on the top of the trees on the bank of the Ganges. No sooner the man returns after his bath they come back and take their seats on his shoulder."

Ganges—Sushumna (सुपुम्ना) or the inner current of life-power.

A man is absolved of all sins—he has taken a plunge in the 7th plane where the Ganges (a river is seen to flow by many.

Tree—this human body.

Sins rest on the top—they are not annihilated (annihilation takes place in Nirvija Samadhi—eradication of the seeds of all the evil propensities of the brain), but they remain in concealment.

The whole episode is that a man may get taste of God in the 7th plane but he must keep on there for good and if he comes back he will get back his fomer self of animality. This is *Vividisha* and this is not correct. In the garb of Aryan culture, here an attempt has been made to insert *Vividisha*. But in the face of reality or *Yoga* the metaphor does not stand. It is out of God's grace that a man is tranformed into God and no variation can creep in. God is Omnipotent.

522. "The declaration of the dogmatists runs thus—"Well, look here, my religion is alone true and all else is false."

It is the deepest regret and failure to declare such a thing. God induces him to make a parade of his own ignorance.

Religion is the manifestation of one's own Real or Divine Self and it takes place automatically in a man and it makes him God. Universalism starts. The human race will see Him within and they shall announce "Thou art God."

This is religion or in the language of the philosophers, it is evolution of the life-power and its proof is borne by thousands.

523. "Everybody will get God but He must appear within."

The Bengali word 'antarik' ( आन्तरिक) used here by Thakur literally means 'within the heart'.

It is a yogic term. On the surface it transpires to be sincerity and earnestness but in the yoga, it means automatic revelation of the self in the inside of the body. The term has got double meanings—superficial and another cryptical. "Sastras (Religious treatises) have double senses—one according to the popular sense of the words and the other according to the realisations taking place within."

—Shri Ramkrishna.

It carries the sense that any and every member of the human race is born to be transformed into God, provided he gets spontaneous manifestation of God within his own physical body.

- 324. A. "By chance some blind men came near an elephant. The animal was introduced to them as elephant. The blind men felt the elephant by parts only such as pillar, tail, winnowing-fan, etc. Their version varied."
  - B. "Once a man had been in a forest and saw a chameleon on a tree. He saw it red. He came back and told his friends that he saw a wonderfully red animal on a tree in the forest. The friends differed with him in respect to the colour of the animal. To one it was violet; to another it was blue; to some it was scarlet; and so on."

The above two metaphors bear the stamp of

dualism. It evinces that dualism gives birth to all discords and disagreements. It had its origin in a partial realisation. It is proved that it is more a curse than a bliss as it is an error in realisation; but it is emphatically declared that it is right and correct. "Mother! No clock keeps correct time, but everyone thinks that his clock is right. To have one's clock correctly adjusted, one must get it tallied with the sun."—Shri Ramkrishna.

'To get tallied with the sun' means that there is one sun and that one sun is seen by all, and so when a man becomes *Brahma*, He is seen by all in the inside of the body. The clock of everyone tallies and goes right.

All disagreements and discords collapse.

'Man in the Sun' sets up attainment of Brahmahood and is an open declaration of the Universal Man.

525. "But you are at liberty to say that for some devotees God assumes a perennial (eternal) form."

Perennial (eternal) form—The form of a man made of God's light and it is seen by thousands. He is Parama Brahma—'Man in the Sun' as declared in the Chandogya Upanishad and the seer of the Man in the Sun is called as Brahma in the golden chamber of the cerebrum (Brahma of the Hiranmaya Kosha). But both Man in the Sun and the seer are but One and it is so declared by the Rishi of the

Upanishad. It is de facto. It is seen in the 7th plane and not in the outside. It is termed as 'Absolute Equality' and 'Abstract Equality' by Plato.

'Man in the Sun'—sun signifies life-power in a man. Life-power is eternal in a man. This life-power in the cerebrum assumes the form of the man who has attained God, i.e. who has become God. It will be seen by many and they will declare it. In other words, the man, who becomes God, turns to be the life-power of the Universe. Seeing Him in the Sun denotes it.

526. "If the arrum is good then its shoots become good. Like father like son."

It speaks of heridity. In *Vividisha* a good heridity is an essential requirement for attainment of this *Brahma Vidya* or culture. Really it is not so. It is God's grace—only the thing required.

In Universalism there is no bar for a man to eat the 'Mango' as every man is *Brahma* in embryo because he is born as a man. It is his birth-right.

527. "The holy man makes God known to the aspirant."

Holy man—is God-the-Preceptor.

He is seen within the body. He is made of God's light. He is nobody else but God with the form of a man who has become an Avatar. It is he who points out God to the aspirant. Aspirant is not in form. He has become Atma. He has pure con-

sciousness there within this Atma. This pure consciousness sees and hears. He sees God-the-Preceptor from there and also hears God-the-Preceptor to speak—stretching and pointing out his finger, "This is God! This is seeing God!!"—and then God-the-Preceptor merges into the God—within whom the aspirant is with pure consciousness ( शुद्ध मन). It is wonder of the wonders to the seer as he did never conceive such thing, did never read it in any book or did not hear it from anybody.

The Vedic version is that God is beyond the conception of the human mind and speech. Thakur differs. He declares it emphatically that "God is seen by pure consciousness." The writer collecting all the emphatics in him openly declares that Thakur is wonderfully correct and accurate. Thakur's version runs thus "To see God is the sole purpose of the human life."

# Visit to Vidyasagar

Saturday, August 5, 1882.

528. "So long the bee buzzes as it does not sit on a flower. Sitting on the flower, it sips honey and becomes silent. After sipping honey it becomes intoxicated and sometimes again, it buzzes."

Bee\_is the life-power of an aspirant.

Does not sit on a flower—To reach the 7th plane.

It sips honey and becomes silent—Honey is Brahmananda or the Supreme Bliss and silence denotes Samadhi.

It becomes intoxicated—It loses its egoism or 'I-ness'. It so happens is Samadhi.

Again, it buzzes—It is in descent—"Thou, Thou." It is so in Individualism. But in Universalism, it is 'I' and 'I', and it must be so spoken by thousands. To clarify it—a man sees the 'Diamond' within him. He comes and says,—"I have seen you within" and it means "I am Thou". In a similar way thousands see, come, and say and it means "We are Thou". Here the 'Diamond' does not speak but thousands "Is" speak. Here lies the difference between Individualism and Universalism—just the reverse. Furthermore, Individualism does not bear any proof,

whereas in the Universalism the proof is borne by thousands.

Attainment of Brahmahood or the Universalle-la-Homme in the life of a living man is the marked proof of liberation and nothing else. It is so spoken in the Vedas and its veracity we see in our everyday life even in this very era.

529. "When an empty pitcher is dipped in the water of a tank, it makes a gurgling sound. It fills up and silence follows. But if the water of the pitcher is poured into another pitcher, then again it sounds."

Pitcher—is the human body.

Water—is Brahma (symbolic); it is so seen.

Tank—represents the 7th plane.

Sound\_is Nad ( नाद ).

Silence\_is Samadhi.

Pouring into another pitcher—make a gift of Brahma Vidya.

Again it sounds-descent.

530. "The devotee replied, "It is Arjuna's chariot I see. In front of it, both Lord Krishna and Arjuna are seated and talking. It makes me weep."

Arjuna—represents "I-ness" or ego.

Chariot\_is body.

Lord Krishna-is God with form.

The whole picture reveals that God has taken

charge of the devotee and is conducting him. It is realisation.

(Some lines from the song of Ramprasad).

531. "The yogi who enjoys in the Self, gets this primordial force of the body as Inner Self or Atma and the size of the Inner Self becomes 'Pranab' or 'Uma' or 'Nad' (sound)."

The plain meaning of the line is that Primordial Power or Adya Sakti in the body has got another form and that is Aum (5) or Nad (11)—a sound only. To throw more light on it, let us go a step more. Human body is microcosm and the universe is macrocosm. The big universe before our very eyes has got another form as a sound, or in another words, a sound is seen as a big universe. It is Vedic Descent, an individual realisation and no proof can be set forth. "Everything is possible with God".—Shri Ramkrishna.

After penetration of the sound comes Sthitha Samadhi.

Some advocates that this Nad sounds like Aum (3). Thakur differs with them and says that it is but the sound of a bell. He claims that it is so shown to him by the Divine Mother.

Aum—is a Sanskrit word. Sanskrit-knowing people may understand it; but, what about for the rest of the human race? So Thakur is right.

God is for one and all. Nad is but One of His forms and it is meant for all, and not only for sanskritknowing people. So Thakur is correct and Nad is a sound to be heard by all by the grace of God.

532. "The macrocosm in the form of microcosm is in the womb of the Mother.".

Mother—is this very body. Yes, 'I' or ego is the son to body. Body bears this 'I', as a mother carries her child. The exact relation of the body and 'I' is that of mother and baby.

Womb—is cerebrum or the 7th plane where in the Jara Samadhi this vast universe appears as a seed—i.e. microcosm; and macrocosm is Ra of Thakur, when the universe is seen within this Atma. It is Visvarup (विश्वरूप).

533. "I, by being a dwarf, shall hold the moon."

Moon—is the symbol of devotion. In the Chetan Samadhi (चेतन समाधि) an aspirant sees the moon in the cerebrum.

'I' or egoism has become a dwarf, that is, 'I—ness' has lessened. More the ego diminishes, more the realisations come.

534. (Line of a song)—"Withhold me from deliverance."

Almost all the people of India (Hindus of course) are being persued to believe in getting liberation after death. It is but an eye-wash and smells sophistry. Liberation must be attained in this life or it has no

value. According to the "Sachhanda Darsan" (खच्छन्द दर्शन—lit: the philosophy of the spontaneous revelation), no sooner God in the body assumes a form it is visualised by the man; it is Immediate Liberation—Sadya mukti (सद्य मुक्ति).

535. "Yet, on with your march. A wood-cutter had been to a forest to have wood. He met a Brahmachari. The latter told him, "Go forward!" The injunction was obeyed.

Entering further on in the forest, he discoverd a group of sandal-wood trees. After a few days, a reflection came upon him; he said to himself, "Well, the holy man asked me to march forward." He advanced and found a silver-mine. Further on, and he found a gold-mine. Now on and on, and he found mines of precious stones and Manik."

March—it is to be taken up in the process of yoga in the body. Kundalini or life-power marches on to the 7th plane.

Wood-cutter—An aspirant (साधक).

Forest—human body—Deharanya ( देहारप्य ).

To have wood—more realisations by penetrating the body.

Brahmachari—God-the-Preceptor. The wood-cutter found his God-the-Preceptor within his own body.

Sandal-wood tree—Subtle body.

Silver-mine\_Causal body.

Gold-mine—the cerebrum or the 7th plane. It is called Hiranmaya Kosha (हिरएमय कोष—lit: the golden plane) in the Upanishad.

Precious Stones—other innumerable realisations such as—Visvarup, a Seed, Chaitanya, Tattvajnan, etc.

Manik-Godhead.

536. "In the coffers of Varuna, there are countless gems. But the king Varuna is not aware of them."

Coffers—human body. Varuna in the Indian mythology is described as king of water. Water is seen in the Pranamaya Kosha. There the water represents the collected life-power. Again, it is seen in the 7th plane and here it represents Brahma. Strange that these things are seen. It is so charming and wonderful! Ultimately it transpires that Varuna is nobody else but every man.

Varuna—In later period of the Vedic literature, Varuna became identical with Brahma. It was so announced by the Rishis that man was Brahma. So Varuna, Brahma and man become identical.

The plain meaning is that a man is not aware of the latent capacity of his life-power, or in short, a man does not know that he is *Brahma*. He is one with the whole human race in the spiritual world and its proof is discussed in the preface of this book and it bespeaks. "Unity in Diversity."

# The Master with Shri Keshab

at
Dakshineswar and other places.
Saturday, January 1, 1881.

of the fish-basket? Once, at night, a fishwife became a guest at the house of a gardener. She was lodged to sleep in the room where flowers were stored and she could not hill herself to sleep. She commenced fidgetting. The flower-maid marked it and asked, "Hallow! What's up? What keeps you awake?" The fish-wife replied, "Well mummy, this smell of the flowers hinders the sleep. Can't you get me my fish-basket?" Then a little water was sprinkled on the fish-basket, the fish was smelt and she fell fast asleep."

Fish-basket—The lower zone of the three planes:—

- a) Organ of evacuation,
- b) Organ of generation,
- c) and the navel.

It is the head-quarter of Tama Guna (तमोगुण) which denotes dullness and inertia. One of the foremost insignia of Tamas is heavy sleep.

Fish-wife—is Avidyamaya or the maya of ignorance. In some cases she assumes form and is seen by the aspirants.

Guest-Ego or "I".

House—temple or church or mosque or synagogue—the human body.

Gardener—God in the body. Shri Krishna is called the gardener of the forest, Banamali, and Bana is forest, i.e., body. It is so compared as 'I' in the body has lost his way in the forest. It is only the Gardener's grace which can set a man aright and lead one in the right path.

Room where flowers were stored—It is the seventh plane or the cerebrum and here only divinity reigns supreme—Sattva Guna.

Flowers—Cells in the brain—they are so seen by the aspirants. Flowers of various kinds are seen and it expresses divinity occupying the cells in place of the animality. Lotus is the best insignia and then comes rose.

Could not hall herself to sleep—When one reaches the 7th plane Sattva Guna prevails and sleep becomes a deserter.

Flower-maid—Vidyamaya—the maya of Know-ledge.

Water\_(here in the metaphor) indicates Prana-

maya Kosha where life-power at the outset is seen like bluish gurgling water. The test is that one is come down in the lower zone where Tama Guna pervades and the outcome is sound sleep.

Of course there is another rough sense that runs. in the under-current of the metaphor. Shri Keshabhas got his wife and he will get a sleep in the company of his wife.

# Saturday, December 10, 1881.

538. "Now you see, it is due to her undivided devotion to her man-the-preceptor she saw Narayana (God with form and with four hands—a creation of imagination) and she showed Narayana to the Guru (preceptor)."

It is not seeing God.

It is a realisation of the sixth plane.

Even in the case, God took pity to her earnest yearning, gave His grace and the realisation of the sixth plane came upon her and she in her turn, gave her grace to the preceptor and he also saw Narayana.

The episode of the widow with the pot of endless curd and her guru bears a different character.

Thakur's version runs thus: It is Guru, God-the-Preceptor, who shows the disciple his (disciple's) Ishta (इप्र)—or an imaginary form of God and merges into the form. No guru or man-the-preceptor can do it.

Here it reveals that if one makes a man-guru then it turns out that the disciple may see Ishta—Godwith-form (if God takes pity and gives His grace) and if he (disciple) gives his grace to the preceptor then the guru may see the Ishta. In other words, the disciple becomes guru and man-the-preceptor takes the place of the disciple. Rather, it is a warning to

the 'gurus' that being a man if you play the role of a guru, then your fate is sealed; nay, you are doomed.

There is no man to play the rule of a Guru in the Universalism as it is 'One and Oneness.' Very simple and plain is the method. A man becomes Brahma through spontaneity; numberless people will see Him within and become 'One' with 'Him' in the Atmic (spiritual) sphere and the 'seeing of Him' also comes automatically. A mango tree is grown. Not only the owner enjoys the mangoes but thousand others enjoy the mangoes.

539. "It is so, that a pearl oyster is in readinessfor the rain coming down from the star 'Swati.' It takes a drop of rain, dives deep in the fathomless ocean, stops there until the pearl grows."

Pearl\_is Atma.

Oyster—is the cerebrum.

Rain—is God's grace. It is seen in dream that rain is falling and it means that God's grace is coming down upon the seer of the dream.

Swati (स्वाती)—is an invisible star. So it is compared with Nirguna Brahma.

The drop of the rain in the form of God's grace comes out in the proper time as Atma, and it is shown by God-the-Preceptor. The first and foremost thing is to obtain the grace of God and it comes spontaneously. A real aspirant sees such rains many a

time in his life and it bespeaks that more and more grace is coming upon him.

Grace should be looked upon as spontaneous. It makes a man—Universalle-la-Homme.

It becomes the true insignia of grace, as Universalism is the summum bonum.

540. "Whom God makes great, let him live in a forest but he shall be known to many."

Yes, it is so. God is in every being and in man. He manifests in a degree.

God in a man will appear in the form of the very same man whom He wants to be made known i.e. publicity. It is a wonder, in its connection, vide our 'Preface' and furthermore it signifies that the man has become God or attained Godhead.

541. "The flowers bloom in the dense forest and the bees hold the search and find them."

The saying has got two aspects. One is 'Individualism' and the other is 'Universalism.'

- 1) Individualism—Thakur is at Dakshineswar and the devotees flock there.
  - (a) Thakur is flower.
    - (b) The devotees are bees.
- 2) Universalism-
  - (a) When a man attains God-head, He becomes a bee.
  - (b) The devotees are flowers.

Flowers are seen to bloom by the aspirants in the the 7th plane and in the 7th plane of the devotees this Universal Man or Parama Atma (परम आत्मा) or Parama Purusha (परम पुरुष) or Parama Hansa (परम संस—in its true yogic sense, i.e., the shape of a person who will be seen within by thousands) appears.

It is said in the Vedas that *Brahma* in order to taste His own sweetness has become many. The devotees are many and God is but One. So devotees are flowers and God is a bee.

Forest—is this human body and this simile is current from the days of yore.

# A day at Dakshineswar Saturday, April 5, 1884

542. "But manifestation of God in a man takes place in a greater degree."

There is no other receptacle for God to get Himself manifested save and except the human body.

The idea of one section of Vedanta is that God pervades the universe through and through. It is but a very happy imagination as no proof of it has ever been put forward.

Thakur's realisation in the temple of Kali, the goddess of Dakshineswar, that the whole inside of the temple containing any and every article was besmeared with God's light (*Chaitanya* or Consciousness) was explained by Himself when He declared that a jaundice-eyed man sees everything yellow.

The thing happens in the fourth plane. Your eyes are covered with yellow colour which is but a reflection of the light newly manifested in the fourth plane. So with those eyes on whichever side you may turn, you shall be seeing yellow. This is but a misconception or wrong way of explaining that God pervades the universe through and through.

Yes, a man spontaneously gets himself transformed into Atma, God, or Brahma.

In a man when God incarnates as an Avatar, He is confined within the very same body. It is Individualism and it does not bear any proof. It is Semitic or Dravidian cult. It is but a half measure.

When God manifests Himself as *Brahma*, it bears proof. It is Aryan cult and its proof will be realised by thousands and thousands members of the human race as He will be seen by them within their own bodies.

It is but the evolution of the life-power. The capacity of the life-power cannot be gauged. Hence it is called *Nirguna Brahma*.

543. "Being entrapped in the snare of the five elements, even Brahma Himself weeps."

Every man is *Brahma* in embryo. Every man wants to be liberated. His body allures and entices him to remain confined in the body. He forgets his own proper Self or Godhood.

544. "Don't be forgetting that Rama had to weep for being stricken with grief at the bereavement of Sita."

Sita—is the causal body. In the upward progress of the life-power the causal body in the form of a God or Goddess vanishes. But the aspirant for his devotion to his *Ishta* does not want to part with it.

It was so with Shri Radha—the heroine of the Bhagavat.

It was so with Shri Chaitanya.

It was so with Shri Thakur in the cottage at Panchavati when He was instructed by Totapuri Maharaj for Nirvikalpa Samadhi ( निर्विकल्प समाधि ).

545. "The demon Hiranyaksha was to be killed. God incarnated Himself as a sow. Hiranyaksha was killed. But God would not go back to His heavenly abode. The sow's life was a great enjoyment to Him. Several young ones were born to Him and He was very happy with them. The gods in heaven felt the separation. They consulted Siva and requested him to bring God to heaven. Siva agreed, came to the sow, made Him known His Godhood, but the sow disagreed to leave the body. Then Siva with his trident destroyed the sow-body. The Lord came out a-laughing and went to His heavenly abode."

It is a very fine allegory where it is clearly depicted a thorough picture of a man for attainment of Godhood.

Demon Hiranyaksha-Egoism or "I"-ness.

Sow—a living picture of animality but yet there is Godhood in embryo in the sow even.

Hiranyaksha was killed—Animality was partly annihilated.

The ten Avatars are—(a) Fish, (b) Tortoise, (c) Sow, (d) Half-man and half-lion, (e) The

Dwarf, (f) Parasurama, (g) Rama, (h) Krishna, (i) Buddha and (j) Kalki.

All the ten Avatars are but the ten aspects of an aspirant in the process of the life-power transforming into God. They are all seen within the body as the life-power marches in its upward course.

- (a) Fish—a symbol of Atma in the first stage.

  Life-power is in the Pranamaya Kosha.

  Water represents Pranamaya Kosha. Fish is an acquatic animal.
- (b) Tortoise—The same as fish. It denotes better life than fish.
- (c) Sow—A quadruped—living on land—between the navel and the heart.
  - (d) Half-man and half-lion—The animal life is changing into divine life—divine and animal consciousness both combined—from heart to throat—the 4th plane and the 5th plane.
- (e) The Dwarf—divinity but not in the full fledged form. It is but the sixth plane.
  - (f) Parasurama—It is the 7th plane and the zone of Raja Guna. Parasurama killed all the Kshatriyas. These Kshatriyas or warriors represent activities. Each and every activity (Rajas) was annihilated.
  - (g) Rama—knowledge of the Vedanta.
  - (h) Krishna—Vedanta and the Descent.

- (i) Buddha—Practical moralities for the benefit of the society.
- (j) Kalki—Universalism—having no restrictions or barriers or obstructions for transforming all into one in the spiritual world. All the time-worn ancient bindings have been set at naught. It is the summumbonum or the greatest manifestation of the life-power. It is time now to remember the great Swami Vivekananda—"Being one with Divinity, there cannot be any further progress in that sense."

Go back to His heavenly abode—the seventh plane.

Several young ones—plenty many fresh desires and thirsts for further enjoyment of the animal life.

Gods in heaven—the good cells in the cerebrum.

Separation—pang of separation gives birth to a keen yearning.

They consulted Siva etc .- they united into one.

Siva—God-the-Preceptor of the universe.

Siva agreed—God-the-Preceptor made the sow realise the sportive forms of the Self.

Trident—In the medula oblongata these three forks represent the three streams of life-power as they come from the *Muladhar* and ultimately they make their way in the cerebrum where ego consciousness is annihilated. The stick of the trident represents the backbone. The three forks at the head of the

trident represent—(1) Ida, (2) Pingala and (3) Sushumna.

Destroyed the sow body—became devoid of the sense of the physical body.

Lord came out—Atma separated from the body.

A-laughing—indicating pleasure—i.e. Bliss in Samadhi.

Went to His heavenly abode—became Brahma.

546. "Not this, not this" process enables one to get Atma collected and accumulated in the 7th plane. When one, in the process of "not this, not this", gets Samadhi in the 7th plane then Atma is accumulated."

Realisation succeeds realisation from the 1st plane to the entrance of the 7th plane. The aspirant is but a seer and the realisations follow one another from one plane to another as the awakened Kundalini marches on to her destination in the cerebrum. Here in the 7th plane Kundalini transforms into Aima—the essence of Kundalini. Thakur very adroitly pointed it out in the metaphor where the snake held a chase and the frog tried to escape near the vicinity of the skull with rain water of the Swati star. The frog jumped over the skull. The raised hood of the snake spat the venom in the skull. As venom bespeaks the essenceof the snake so Atma is the essence of the human body. But each and every iota of the transformation

of life-power comes spontaneously. 'Not this, not this'—indicate motion in upward move as the seer never utters this and the visualisation of Atma does not take place within a day or a week or a month or a year but it takes twelve long long years and four months after the appearance of God-the-Preceptor in the body and furthermore there are other bindings and conditions.

A man gets real Samadhi in the 7th plane when God-the-Preceptor shows the Atma to the aspirant and the consciousness (pure one) of the seer remains within the Atma from where he sees and hears. He sees God-the-Preceptor to merge in the Atma. Yes, there is Samadhi in the 6th plane, known as Unmana (उन्मना) Samadhi. The scattered mind is collected and placed in the sixth plane and Ishta or God or Goddess with forms are seen and even in some cases God-the-Preceptor shows it to the aspirant.

547. "After seeing God and being acquainted with His attributes and characteristics as if He is the dearest self of mine, one is called Vijnani".

This is the realisations of Atma or Self as termed 'the realisations of the Vedanta' or 'Videha Sadhan' (विद्हसाधन) as the realisations come after the aspirant has got the knowledge that he is not body but he is Atma. It has five aspects and it is already stated.

548. "The pure mind acquires an attitude of Self-hood."

A man's mind becomes pure after seeing Atma.

Attitude—Bhava (মাৰ)—his own thought has taken the shape; it is not fact or reality. It is an illusory state, a far distant echo of the Reality to come after a long time.

Self-hood-I am all.

Here it is spoken of *Bhava*, the real thing comes in a different way. *Pure* means perfect. The force of this perfectness is a miracle. The people will see the Perfect Man within their own bodies and they shall declare it and that tantamounts to the declaration that we are one with Him.

The knowledge of "Self-hood" has got two aspects; the humanity shall be seeing the attainer of *Brahma* and the attainer shall be seeing the mankind in Him i.e., "One is All and All is One".

549. "Years ago, it was spoken by Vaishnavcharan (a Vaishnava admirer of Thakur) that when a man would attain perfect Knowledge, he would see God in man."

How does God look?

It is not explained or spoken. It denotes a different story. There is no God anywhere else. A Man becomes God. Of course, he is fully aware of it. But the thing does not stop there. The announcement of the attainment of the Godhood will be made in a wonderful way. The people will see Him within and they would make an open declaration (vide the preface).

It is not Avatar which has its origin in the Dravidian or the Semitic or the non-Aryan religion. This "Man becomes God" is the perpetual truth—Sanatan Dharma (सनातन धर्म ) with man.

Avatar is an individualism, whereas Perfect Man is universalism.

This Avatarism or dualism in another form has created the greatest discord in the human race; whereas, this Perfect Man uproots the seed of discord from the heart of the man and unites all into One. This tune of Oneness will be sung by the human race and not by the Perfect Man. This is that 'Point of Union' sought by Swami Vivekananda for bringing harmony in the midst of this great turmoil in the names of different religions ruling rampant in the womb of this beautiful earth.

550. "Narayana in the guise of the sadhu, Narayana in the guise of the cheat, Narayana in the guise of the jealous, Narayana in the guise of the lecher."

How does Narayana ( नारायण ) look ?

No reply to the extent has been given by anybody. It is a time immemorial conviction that the One and same Atma is in the heart of everybody but no proof has been set up for it. It becomes hypothesis. It is declared by Swami Vivekananda, "All religions of the world are hypothesis." The short and long story of the theme is that one realises and the rest of the human race has got to believe him.

This individual realisation is no realisation. An universal realisation is religion as it is meant for the whole human race. Yes, a Man becomes Narayana. When He becomes Narayana He will be universally seen in the shape of His own person.

What about the individual realisation of this Nara-narayana?

Yes, there is a realisation. When a man becomes Narayana by his own internal realisations he dreams that on the palm of his hand he has got Salagram-Sila (शालगाम-शिला), a symbol of Narayana worshipped in India. But this is individualism and it is but a seed and ultimately the seed becomes a tree and the tree bears fruit and the fruit is tasted by the whole human race. They come to know by seeing Him within that they are also Narayana in different forms and names. So everybody is Narayana. There is no bar for becoming Narayana.

551. "She alone knows why she assumes the two aspects—terrible and compassionate in her at the same time."

It is spoken of the human body. The image of Kali represents this human body. A man in his own body has got these two aspects—one is animal and the other is divine. Lesser the animality, greater the divinity,—but this divinity in a man comes out automatically annihilating the animality, or in other words, this human body is such a wonderful machine of the mother Shyama that it converts all the evils into an universal goodness, that is the

Universal Self—the form of a living man—the attainer of Sukram (शुक्रम—Purest of the pure) in the Vedic term.

552. "Had Keshab Babu been a genuine one, then his disciples would have been in a better plight."

"Like father, like son", they say.

The yogi gets the spiritual self, in the shape of his own image, transferred and established within the body of his disciple and takes his charge. He is seen to accompany him everywhere. He talks, guides and instructs him. In the spiritual world the disciple is thus uplifted.

But here in Keshab Babu it was not so found.

553. "A man must be renouncing everything, then his teaching will be accepted by all."

Renouncing everything—It is Vividisha. No renouncement can be made by self-exertion. Yes he may give up everything, but yet he has got to eat. The time immemorial custom of living on alms was discarded by Thakur. He accepted the post of a priest and then a pension. His life recommends an honest living for one and all. He opened a new era in the spiritual world for one and all. An extraordinary phase of his life is painted out herewith. Was he a Paramhansa or a Babu? No Paramhansa was ever seen throughout the length and breadth of India in an ordinary dress of a Bengali gentleman, yet he was a Paramhansa.

Even a man like Gouri Pundit jeered him saying, "Hallow, where are you Paramhansa Babu?" His dress announces that a Paramhansa does not require any special dress. Every-day dress is sufficient.

'Renouncing everything' in the yoga means separation of body and the Self. When true and actual separation comes within, this *Paramhansa* becomes an Universal Self when he will be seen by thousands within their own bodies.

The actual meaning of the term *Paramhansa* is is that whose spiritual self in the shape of his own image travels from one human body to another human body. Renouncement cannot follow, succeed, establish, or prove itself without being Universal.

Teaching will be accepted—Whosoever used to come to the 'Diamond', he used to say, "Well, God is within you, He will assume a form and shall teach you". The result used to be that the man so addressed got 'Diamond' either in dream, or in trance, or in meditation, or as a man-alive in an awakened condition. This seeing of 'Diamond' within, declares renouncement and teaching both combined and the acceptance is announced by the seers.

554. "Adhyatma Ramayana contains only statements of Jnan and Bhakti."

It does not mean harmony. There are statements of Inan and Bhakti in the Adhyatma (সংযামে) Ramayana and it means the author has placed the Semitic cult and the Eternal cult of the evolution of the life-power in

the human body side by side. The former is self-imposed and the latter is natural; nay a bit more, the real revelation of the self. Semitic cult is the 'set-up Siva'. Evolution of the life-power is the 'Siva coming up piercing the womb of the earth' (Muladhar in the body). It is called the Aryan cult.

555. "Sometimes Keshab used to declare you John the Baptist."

This declaration of Shri Keshab does not convey the sense that Thakur was John the Baptist and Shri Keshab was Jesus Christ. It has got a deeper sense. It is not yet established but its advent is observed. This is Universalism and Oneness in the spiritual world and Thakur paved the way for its manifestation.

556. "Rama is only One but He has got thousand names."

Rama—(lit:) means One.

This saying is coming down from generations togenerations but no proof of it has yet been set up.

In individual realisation, there is no proof of it. You have got to believe the speaker. But to believe is no religion. Religion is based on the Universal Truth. It is meant for one and all. Universal Truth bears its own proof. 'Diamond' is seen within them by thousands and thousands and it is a positive proof that in the spiritual world the human race is identical with 'Diamond'. They see, they announce and they

evince. Such is the wonderful force of religion. Yes, 'Diamond' is One in the spiritual world but He has got million different names and forms in the outside world.

557. "All the Vedas, the Puranas, the Tantras—all scriptures, they seek Him and no one else, only that One Sat-Chit-Ananda."

Him-Who is this Him?

There is no other 'Him' anywhere else, save and except, a Man becomes God and it is proved and acknowledged.

Sat-Chit-Ananda—is a state of individual Bliss. It is not a mental calculation. This Bliss comes over a man in Samadhi. His two cheeks will be seen swelled and his face will have a reddish glow with ecstasy.

There is an Universal Satchidananda (सन्विदानन्द) in the form of a living human being and He unites all into One in the spiritual world. Nobody will call Him—"Jala, Water, Acqua or Pani"—in different appellations. On the contrary, the Buddhist sees Him within and calls Him 'Diamond'. The Jew sees Him within and calls Him 'Diamond'. The Moslem calls Him 'Diamond'. It is but 'Diamond' and One and no other appellation. So we find here a mark of departure from "The Universal Catholic Church of Shri Ramkrishna."

A gulf of difference lies between "Jala, Water, Acqua, Pani" and 'Diamond'. Here the latter is pointed out in the Vedas and it is 'Reality'; whereas,

the former is symbolic and based with the view of toleration though no toleration is yet come in all the 'Isms' i.e., the sectional religions of the world.

558. "You see all the women but they are only She—the Divine Mother."

It is but individualism—self-created fancy—sectarianism.

There is neither 'he' nor 'she', nor Sankhya, nor Vedanta; but there is Reality—the real life of a human being.

Thousands and thousands of women see within them the Diamond in their own places without physically coming in contact with Him. Yes, it signifies, outwardly they are women but spiritually they are One with Him. The operation is carried on in the Mahayoga (महायोग) having its origin in the Mahakarana (महाकारण)—the cause of which cannot be known but its effect reveals the Truth.

In individualism one man sees and in the case of the Diamond. He does not see but thousand others see.

559. "Chaitanya means undivided consciousness."

Undivided consciousness—means one consciousness, i.e. the same consciousness will be experienced by one and all.

Shri Thakur's consciousness took the form of the Divine Mother, Vabatarini ( भवतारिएंगे), in the temple.

Shri Chaitanya's consciousness took the form of Shri Krishna.

Here the consciousness of Shri Thakur varies with the consciousness of Shri Chaitanya.

Why this variation?

It is not undivided consciousness. Atma in the 7th plane is but a 'Light'—Parama Jyoti (परम ज्योती) as pointed out in the Vedas and it is so in individual life.

But the Vedic version for the Universal Self—the living and identical form of a human being who attains Brahmahood runs thus—"Svena rupena avinisphadyate, esha atmeti" (स्बेन रुपेण अभिनिष्यते एषः आसेति).

This is but undivided consciousness of "Oneness" as it is experienced in the case of 'Diamond'. A kiddy, four year's old sees Him in the same form and reports it to his parents and an old man of ninety two sees him in the same form and reports it to his son.

Nay, it evinces a bit furthermore. The same and One Atma is in every human being—from the days of yore, it is so heard; but it is never substantiated. It is proved with Diamond as being announced by a four year's old kiddy and the old man of ninety two—as He is alike with the kiddy and the old.

# 560. "Bahudaka and Kutichaka."

Both the above terms are used for Sadhus.

Bahudaka (बहुद्क)—is one who drinks water from various holy places i.e., a sadhu who keeps on visiting various holy places.

Kutichaka (कुटिचक)—is he who has fixed his abode at a certain place and never leaves it.

Sadhu is he whom God-the-Preceptor has shown God and all else are but Sadhakas (aspirants).

Sadhu has seen God in his own body, i.e., in the cerebrum; so he has not to run hither and thither in quest of God. God he wants and God he has found within him. He comes to understand that God is nowhere to be found save and except in his own body. He is satisfied and is at peace. He becomes Kutichaka.

To visit various holy places in quest of God is but the ritualistic religion and it is the function of an aspirant. It transpires that he is not a *Kutichaka*, that is, who has not yet seen God and is dissatisfied with himself.

So far the surface meaning is alright but now to the yogic meaning.

Yes, God is in the body through and through like ivies on a wall (Alek lata—invisible creeper). When God out of His own grace frees Himself from the body and gets collected in the 7th plane and He is shown by God-the-Preceptor to the devotee, then the devotee becomes Kutichaka spontaneously. But the thing is to come at the age of twenty five in the full bloom youth, and not in the old age when infirmities of his own body keeps him confined at a fixed place.

Thakur says, "De facto, those who keep on moving

from one place to another and make disciples are but men of lower order."

Keeping the above statement in view, we find that all the teachers of the world from Buddha down to Thakur himself moved on preaching, doing propaganda, and making disciples.

Are they Kutichakas?

A real and a full measured *Kutichaka* is not to move at all and to do propaganda. He has seen God (sixteen annas) and he has become God and every thing else is to be done by *Mahayoga* as in the case of 'Diamond'.

"If publicity is given by God then it is real publicity" (as 'Diamond' is seen by thousands).

-Shri Ramkrishna.

The publicity is given through *Mahayega* uniting all into One in the spiritual world and that One must be a living human being.

561. "Once a bird sat on the mast of a vessel. The vessel sailed, crossed the mouth of the Ganges and came into the black water of the ocean. It was not noticed so long. The bird became aware of it. It flew north, east, south and west for land. No land would be found. It came back and sat quietly on the mast."

Bird-Atma in the 7th plane and mind.

Mast—backbone. It is very apt and befitting comparison.

Vessel-human body.

The vessel sailed—life in a man running in quest of God.

Ganges—Sushumna or the course of life-power or Kundalini through the backbone.

Mouth of the Ganges—Muladhar in the lower zone and medulla oblongata with three currents of Ida, Pingala and Sushumna winding their courses to the 7th plane (the trident of Siva) above the neck.

Ocean—World in the outside and Brahma in the cerebrum.

It was not noticed so long—forgetful of oneself and God.

Became aware—felt hankering after God.

It flew north, east, south and west—seeking God in the outside.

Land—the safety zone—the zone of no fear (Advaitam).

Came back—nowhere else in the outside God was found.

Sat quietly—saw God—became God—attained the stage of Kutichaka.

In vain, a man attempts to find out God in the outside world. You are to be transformed into God and a man being transformed into God becomes quiet and it is *Kutichaka*.

562. "What one seeks is very near him. Still he moves about hither and thither."

The whole human race is running after God, though they are not aware of it. A man is born to become God and it is an innate urge but he can hardly understand it. His egoism or 'I'-ness is the impediment to the evolution of the life-power to get transformed into God. If this 'I'-ness is effaced then automatic transformation of life-power takes place. It is His life-power reaching the cerebrum transforms into God and nothing else. If this transformation is to come, it comes from within and nowhere in the four quarters of the globe, it is to be had.

# Saturday, April 5, 1884.

# 563. "No invitation is required for one."

There is no outward agency to help you. Here the principle chalked out by the Upanishad is fundamental—'Whom Atma chooses, he gets it'.

Thakur at the age of eleven, while on his way to the village *Anur*, saw light within him. It was spontaneous. It establishes the saying of the Upanishad.

·To the above I add my own personal experiences:—

- (i) I did never see the picture of Shri Ramkrishna but I saw him—an unknown man at the age of 12 years and 4 months.
- (ii) I did never hear the term 'Rajayoga' but I heard it in my brain at the age of 13 years and 8 months.

- (iii) God can be visualised, I did never hear before but God was shown to me at the age of 24 years 8 months and so on my further experiences.
- (iv) Furthermore, to conjoin the universalism as outlined in the Vedas followed by seeing God within, in the cerebrum.

# September 23, 1884.

564. "There is a kind of rocket that throws out sparks in one pattern and seems to go out. But after a moment it throws out new sparks, pattern after pattern, as if there is no end of it. But there is one kind of rocket which when lighted, makes a dull sound, throws out a few sparks and then goes out for good."

Rocket-life-power.

Sparks—realisations.

Pattern after pattern—various kinds—really they are innumerable and they are all so seen.

No end—it is numberless. This is spoken of the Isvarkoti ( ईश्वरकोटि ).

Dull sound, a few sparks—In a poor way life-power is awakened and realisations are but small. It is spoken of the Jivakoti (जीवकोटि). In individual realisation such distinction is made between Isvar-koti and Jivakoti.

But from the experiences of thousands-men,

women and children, it transpires that there is no distinction between *Isvarkoti* and *Jivakoti* in the Universalism, because all of them see 'Diamond' within them and thereby they declare—they are but One.

According to the Vedas and it is de facto that every man is Brahma—Tat Tamasi ( तत् त्वमस्मि ).

It is the very 'One and Oneness' of Swami Vivekananda.

In other words, let you attain this Brahmahood and the human race seeing you within unhesitatingly, nay, willingly and joyfully will declare that in the spiritual world you are the whole human race.

# October 1, 1884.

565. "When the Lord appeared before Dhruva, (a mythological 6 year's old devotee) he saw Him and noticed the ear-rings of the Lord were not moving. Dhruva said, "Why your ear-rings are not moving?" The Lord replied, "If you make them move then they will move."

The Lord appeared before Dhruva—The Lord came out from the body of Dhruva. It is seen that the Lord (of course, with form) comes out from the body. It was so spoken by Thakur on several occasions that Sat-Chit-Ananda came out from his body and talked with him.

If you make them move, then they will move—The Lord says, 'I am but your creation. You have created me; it is but manifestations of your life-power in the causal body.'

An aspirant creates and sees.

It is the Semitic religion. One imagines some form and that form comes out from his body and appears as a living one. Yes, this human body is so much so wonderful a thing, i.e., a man is Brahma and he has got such a wonderful creative faculty in him! But all these realisations cannot give him entire satisfaction. Some doubt in the long run props up and lurks in the mind. Yes, such is Individualism.

It is Universalism and Universalism alone which eradicates all doubts. The 'Diamond' is seen by thousands long long before they heard His name or saw Him. The difference between these two kinds of realisations is that the former one is a 'set-up Siva' and the latter is the 'Siva coming out after penetrating the bowel of the earth.'

# October 18, 1884.

566. "Also a sheep is to be slaughtered."

Sheep—is the emblem of ignorance. What is ignorance? Yes, a man is Brahma. But it is ignorance (Maya) which makes him think that he is this human body—a living hillock of flesh and blood. The Aryan culture taught him that he was Brahma. In course of time Tantra appeared and inspite of

eliminating ignorance, it was introduced to sacrifice a sheep in lieu, as if ignorance would be done away with it. Such is the striking difference between the Aryan cult and the later cults. By slaughtering a sheep a man's ignorance cannot be done away with. It merely pushes him on to make a parade of the ignorance.

# October 20, 1884.

567. "An Avatar is for the bhakta and not for the Inani. (God incarnates Himself for the bhakta and not for the Inani)."

Avatar—an Incarnation of God.

Avatar appeared in the mythological era. It has its origin in the Dravidian cult or the Semitic cult. Hinduism takes in its fold the *Tirthankars* (तोथेंड्सर) of the non-Aryan religion and the Buddha (an agnostic) of the Buddhism and speaks of them as Avatars.

With all its glories, Avatarism is but an individualism and no proof of it is borne by anybody, save and except, that they themselves declare and declare that they are Avatars. Thakur himself declared, "An Avatar is Perfect (Siddha) by seeing the descent and the manikin form within him—Pratyaksha Siddha (प्रयच सिद्ध)." Ram Babu and Girish Babu (devotees of Thakur) declared him as an Avatar. He criticised it and said. "What do they know of an Avatar?" Both Ram Babu and Girish Babu had an idea of Avatar from the mythology. To criticise them, it means

that the mythological Avatars are not realities. Yes, Avatarism is but an individual realisation and it is for himself and not for others. Even they have got so much peculiarities in their own lives that the general people cannot follow them. They may say, "Give up everything and follow me." But hardly this idealism is copied and followed. These Avatars and Prophets, they are but for a band of people and not for the whole human race. It is their idealism, teachings and mode of living that brought discord, disagreement, disunion and division in the midst of the human race. The present uproar of dissensions raging in the wombof this earth are but due to this dualism or Avatarbad. Long long ago it was so pointed out by the sages of the Upanishads that those people who worshipped other gods save and except themselves were but beasts to be slaughtered in the sacrifice.

The Rishis were *Dhiras* (খাবা—Personified coolness and patience). The term *Jnani* was introduced later on in the Hinduism. The followers of the *Puranas* (Mythologies) are called *Bhaktas* and those who followed the rational way of thinking as outlined by Sankar and other schools of thoughts, such as, *Atmajnanis* (সামেলান) etc. were termed as *jnanis*.

Religion is neither *bhakti* (devotion) nor *jnana* (knowledge by reasoning). It is realisation and this realisation must be universal and then and then alone it is established and proved.

Avatar for bhakta—bhakta creates this Avatar in his spiritual life and then plays with his own spirit.

Not for Inani—A Inani worships himself. But this Brahma Vidya is not confined within this well of ignorance. This supreme cult of unification springs up with a single individual unit and then it envelops the world. It is so proved in our life.

568. "Two pieces of bleached short cloth."

Cloth or linen or any kind of wearing apparel or robe seen in dream denotes human body.

Here short cloth (Tel Dhuti—small cloth used at the time of rubbing the body with oil before bathing) points out that the 'I'-ness or egoism in the body is small.

# December 27, 1884.

569. "Then for sometimes I remained losing myself in the Indivisible Satchidananda."

Of course, Thakur remained being absorbed in his own cerebrum or the 7th plane.

What is this *Indivisible Satchidananda*? He does not say anything about it. He remained being confined within his own body. He declares that it is Indivisible *Satchidananda* and we accept it. But it is individualism. It leaves us in darkness. No bright sunshine is here.

In Universalism the human race gets the sunshine. The shape of a living human being becomes *Indivisible Satchidananda* and He shall be seen by thousands.

How Indivisible? He is the very same person with one and all.

570. "The Gopies saw Krishna everywhere."

Yes, it is so. The form of Krishna was in the eyes of the Gopies. So on whatever thing and on whichever side the Gopies cast their eyes, their eyes met with the form of Krishna. It was but reflection of their own eyes. Their eyes in turn got this reflection from their causal body. By always thinking Krishna, their causal body assumed, or better to say, transformed into the form of Krishna. In the Upanishad (Chandogya) 'Man in the eye' was referred. It stopped there. The matter was not enlightened. Thakur referred the subject by saying the instance of the jaundice-eyed man. A jaundice-eyed man sees yellow colour on whichever side he casts his eyes. It is but Individualism. The Universalism differs. 'Diamond' is seen by thousands before they hear his name even and not to speak of seeing Him. The form of Krishna is set up, whereas 'Diamond' is spontaneous.

# December 27, 1884.

571. "Some are born with the cell of knowledge (Inani—Siva) in their brains and again some are born with the cell of devotion (bhakti—Vishnu) in their brain."

It is heredity and heredity speaks, that is, cell in

the brain comes along with birth due to the temperament of the forefathers. There runs a proverb in India that it is due to the good work of the 14 generations upwards that a descendant who may aspire to attain God, is born in the line. It is a biological development and evolution.

Siva (Jnana)—is that which unites all into one. Not in imagination, but de facto, all in the spiritual world will be transformed in spirit in the form of a living human being. Then alone he is to be reckoned as Jnani. As the light in his own identical form he casts in the body of each and every member of the human race and they see him within them and thus they enlighten themselves. Jnani has a see-saw way which covers him as well as the whole human race enlightening both the ways—'He' and the rest of the human race. He shall be seeing all in him and all shall see him within them.

Vishnu (Devotion)—it is confined in individual life. A devotee alone knows what is happening in him. Its reality cannot be proved by him, nor, it can be read by anybody else.

# December 27, 1884.

572. "After drinking his liquor, a drunkard talks only about the joy of drunkenness."

The term in Bengali is 'mada' ( मद् ). It has got double meanings :

- (i) One is egoism,
- (ii) The second is liquor.

Drinking his liquor—annihilation of egoism.

Drunkard-an aspirant.

The joy of drunkenness—talks of God only—the fountain-head of joy.

It takes place both in ascent as well as in descent. When the life-power of an aspirant reaches the 5th plane, he talks of God only. In descent, Sukdeva (of mythology) and Thakur talked of God only. In the former it is for individual benefit of the aspirant but in the latter case, it is for the benefit of the mankind.

573. "Do you know how the Inanis tend to move their life-power? They want to fathom the mystery of their own Selves."

Inani in Individualism is one who thinks and has a firm conviction that God is within him and not at a distance. In Individualism there are three divisions:

They are: (i) Ajnani or ignorant.

- (ii) Inani or man of knowledge.
- (iii) Bijnani or man with special knowledge of God or Self.
- (i) Ajnani is one who points out God at a distance.
  - (ii) Inani is one who has a sure conviction that God is within him though he has not seen God.

(iii) Bijnani is one who has seen God and entertains Him as a son, a friend, a lover.

The best example is Thakur and Ramlala and Shri Chaitanya as Radha and Shri Krishna as her (Shri Chaitanya's) lover.

But all these attitudes are confined in Individualism where an aspirant creates and lives in his own domain. Its veracity cannot be gauged by anybody else. the individual is concerned he is alright. He enjoys the ecstan, and it goes well with him, but it is nothing to anybody else. This is but a partial realisation of life-power and it is confined in individual satisfaction. In Universalism we get a different story. Nobody else is Inani save and except whom the world enlightens and makes Inani by solving the mystery of relationship between him (Inani) and the world. They shall be seeing him within and tney shall declare \_. "We are one with you." It takes place only in the spiritual world. Then the Self reveals that the whole human race with different forms and various names. irrespective of sex or age is but my own self-tne shape of a living person—the Real Self—the Universal Self-the Paramatma.

# March 1. 1885.

574. "Let a cup that contained garlic be washed as many times as possible, but the smell lingers yet."

Cup\_cerebrum.

Garlic—evil propensities.

Washed—life-power goes into the 7th plane and gets it purified.

Smell lingers—life-power comes down and the evil propensities revive. Only in Nirvija Samadhi the evil propensities are burnt down. But it is seldom attained by a man,

Yes, in Individualism so much peculiarities and specialities are required and must be observed. In other words, it creates aristocrates (of course, a false one) in religion. Whereas, in Universalism there is no bar; if the Himalayas stand on the way, it is removed by the grace of God and it happens spontaneously.

Rajayoga carries this operation and it works like a miracle but at the same time it expresses the perfection of the experiences in an individual life otherwise no universalism will follow.

Rajayoga operates spontaneously. Nothing can bar a man to eat the mango.

575. "The house-holder devotees, by themselves, form a class. They desire Yoga (transformation of life-power) and Bhoga (worldly enjoyments)".

Here also the same old tune in the chord—the peculiarities of the Individualism—the distinction between a house-holder and a Sannyasi. Yes, it had

its origin in the non-Aryan religion afterwards came to be known as Jainism, and Buddhism though discarded it (the self-mortification of Jainism) almost in every point but created the Sramans (श्रमण्—afterwards Sannyasi in the Hinduism). They (Buddhists) made a clear-cut distinction between a Sraman and a layman. Even they went so far as to codify that the only and sole duty of the layman is to feed the Afterwards, from Sankar down to Shri Sramans. Ramkrishna, we find, the same distinction is advocated and entertained. Non-Aryanism, Buddhism and Hinduism, all of them strenuously urge this Sannyas but in the eternal religion, Sanatan Dharma, of the Aryans we do not find such distinction or institution. With the Aryans it was spontaneous manifestation of the life-power, but in the subsequent religions which flourished in India, nay, world abroad, it is but by self-exertion; such Individualism. But in Universalism no distinction is entertained. Everybody sees 'Diamond' within him. There is neither a house-holder devotee nor any sannyasi. All that is required is a human body and having seen 'Diamond' within, he or she will declare 'I am one with all'—the summum bonum of knowledge doing away any and every distinction between man and man, establishing eternal Peace and Love.

Everybody claims that his religion is based on love. Where lies its proof? Save except some sweet slogans introduced by them, and they have left the burden to be borne by others with some bulls and

bulletins—"Do this and do that." Such is Individualism. But in the Universalism, we find what a deep love is entertained. Whosoever has seen 'Diamond' within him, his inner Self has been transformed into the Self of 'Diamond', i.e., One of this Oneness which declares perfectness and love and this is Universal Love. I love myself the best and utmost and I by my Mahayoga get others transformed into me only spiritually so evincing that I love him as I love myself.

To quote the metaphor of *Patanjali* that there is only one moon in the sky and innumerable tanks are there on the earth. The reflected moon is in every tank. The reflected moon gets the attributes of of the moon in the sky.

I am Swapna Siddha (स्वप्न सिद्ध) but to my personal knowledge and astonishment all those who have seen me within them have also become Swapna Siddha and it is to run as long as I live.

576. "These house-holder devotees have got an attitude like that of Ravana who would enjoy the maidens of the Devahs and the Nagas and at the same time realise Rama."

It is vividisha and its promulgation and glorification.

Vividisha demands a strict renunciation of lust and gold. Ravana did not do so. But still he wanted to have Rama. Yes, he got Rama at the time of his death.

To get Rama—liberation at the time of death is no liberation. The Bliss of liberation is to be enjoyed during the life-time. Liberation after death is but a superior imagination and a false consolation as there is no proof of it. It is but a great expectation based on high imagination—rather false. When a man is really liberated during the life-time then he will be an Universal Man like 'Diamond' seen by thousands within them and it is real liberation—spiritual oneness with the rest of the humanity. Religion has its proof, otherwise it is high and poetic imagination! Lord, Lord, as I am real, this universe is real, and so religion is also real, its proof is not to be given by an individual but en-masse.

577. "Is there any chance for the worthless babul tree to bear mangoes?"

Tree-human body.

Babul tree—It is a worthless tree as it does not bear any fruit, nor it can be used as timber. It is simply utilised as faggot.

Babul tree is that human body where emanation of the Atma does not take place.

Mango—Symbol of Brahmajnana.

When a man attains Brahmajnana he sees that somebody places a ripe mango on his palm and he eats it. It is so seen here by almost all men who have seen 'Diamond' within them. It is but symbolic Brahmajnana. Thakur often compared Brahmajnana with a ripe mango.

According to *Vividisha* almost all the men are so born that there will be no emanation of *Atma* in their body.

But we have experienced a different thing and that is there is no babul tree at all. Every tree is a mango tree as he sees 'Diamond' in him. Such is Mahayoga; of course, it is beyond the scope of the ordinary Rajayoga as the Mahayoga makes a babul tree to bear mangoes.

No shortcoming in a man can bar him to get a mango and to enjoy it. He may not attain the mango-tree—the Absolute Equality or become the Man in the Sun but he has every right to eat the mango, i.e., Abstract Equality or Hiranmaya Koshastha Brahma (हिरएमय कोषस्य ब्रह्म) and thus equates "Oneness" with the Man in the Sun.

# 578. "When has worldly man leisure to think of God?"

Yes, you must have sufficient leisure to think of God and have sufficient time and leisure to give undiverted attention to God; you must renounce the world and adopt the life of a monk or a roving mendicant. Such is the instruction and injunction chalked out in *vividisha* for those people who want to have God by self-exertion. But even they cannot attain God, may, impossible to alter the natural law as experienced and laid down by the sages of the past; if it is to come, it comes spontaneously.

All-knowing and all-merciful God is within you.

He knows and understands your ins and outs more than you do. Yes, He is fully aware that you have not got any leisure—it is also His creation. So He has created the Swapna Siddha for you. Every man has leisure while he is asleep and in that sleep He reveals Himself. So no life of monk or any other life is required. It is a false conception which goads a man to go this way or that way for attainment of God because it is individual spirit or egoism which makes him so. Whereas sleep is an universal state of the human race and to attain God in sleep is also an universal thing for any and everybody. No spiritual life of a monk is required at all, because a monk's life is an individual life denoting special aristocracy. It is also so announced by Thakur through Suresh Babu (Surendra Nath Mitra of Simla) while he spoke before Thakur, "Let us sleep now and when we shall get up in the morning we shall find that we have become Babu."

Babu—means God.

579. "I want such a scholar of the Bhagavata who has sufficient time and leisure at his disposal to read the Bhagavata to me."

Bhagavata is not a book to be read. The real Bhagavata is the realisations and the manifestations of God which an aspirant experiences within. God-the-Preceptor appears within and teaches him from the first plane to the 7th plane and till a man becomes God and appears within the human race—the reading of the Bhagavata is going on.

So it is said, Bhakta, Bhagavata and Bhagwan—the trio is but one; i.e., a devotee, the holy book and God—they are but One.

Religion is not a book but it is realisation and manifestation of God within; nay a bit further, a Man becomes God—'Thou art That," and it is acknowledged by the human race!

580. "While the Pundit left the world, he sent a messanger to the King with the message—"Yes, O King! Now I have understood."

The best interpretation of the parable is that the *Bhagavata* is not to be read or to be heard but to be realised and established within. Even in that case it cannot stand. It becomes a set-up Siva and not a Siva coming out piercing the womb of the earth (body).

The parable is fabricated in the light of Vividisha. A man carries God with him and within him. If God (of course, not in form—to see God with form is to see Ishta ( E ) in the sixth plane), the specified realisation of God where knowledge of God is given by God-the-Preceptor ('Inana Murtim'—the form of Knowledge), is to be seen then He is seen within you and nowhere else. You carry God with you and within you! A man is not required to go away anywhere else for God. God is for one and all and it is in ordinary course of life and no extraordinary course is to be adopted. 'Extraordinary' means individualism and 'ordinary' means universalism.

581. "Regarding all female organs—they are but the organs of my own mother ( मात्योनी—i.e., own mother's organ)."

Indeed, it is a curious thing. One's own mother's organ is seen in the cerebrum. Then and then alone each and every female will be looked upon as one's own mother's organ, otherwise not. Religion is not a mere set of words or rosy and cosy ideas. It is a definite object of realisation and there its effect will be in action in the physical body of the seer. Of course, this realisation is a rare species. But yet, it is realised. This is another insignia which reveals that lust is evaporated from the body.

An instance of experience is quoted here. In the little assembly of the 'Diamond', a student of the M.A. class of the University of Calcutta is a regular member. He is one of those people who saw the Diamond' before they heard his name and saw him. He, at the time of seeing the 'Diamond', was a student of a district college some 400 miles off from Calcutta. Subsequently for further higher education he came to Calcutta and was astonished to meet the 'Diamond' and that was also in a queer way. Then his realisations started and they knew no bounds. One evening when the little assembly was dispersed, the young man kept on sitting. 'Diamond' asked him, "Have you got any special thing to tell me?" The boy with tears in eyes said, "Yes, Sir. How is it that in dream I saw my mother's organ?" The 'Diamond' quired, "How did The you know that it was your mother's organ?"

young man replied, "Somebody told me, sir," Then the thing was explained to him. Such wonderful thing exists and happens!

Yes, again it is but an individual realisation and a rare thing. In the Universalism the question of male or female or father and mother does not arise. Every one is 'Diamond' in the spiritual world irrespective of any question concerning dualistic form.

582. "Alas! What am I to say? Every one is but a customer of Kalai pulse (worthless)".

In vividisha, it will so appear. This Individualism (realisations), in fact, is such a rare thing that it comes rarely to a man and that is also not in full measure. It can be corroborated from the history of the world. There was but one Moses, one Socrates, one Lao-Tzse, one Confucius, one Buddha, one Christ, one Mohammed, one Sankar, one Ramanuja one Guru Nanak, one Ramananda, one Kavir, one Chaitanya and one Ramkrishna—yes, in the course of some 3500 years! What about the rest of the humanity?

But Universalism tells a different tale. This 'Diamond' is seen by thousands and thousands of men, women, children and oldmen varying in age from 4 years to 92 years irrespective of religion or any other bar.

It evinces that 'Diamond' is in every human being and it is a logical conclusion though somewhere manifested and somewhere unmanifested.

It transpires that every human being is but a customer of Oneness and not of Kalai pulse.

583. "Ravana said, 'When Rama is seen within me, the most beautiful celestial ladies like Rambha and Tilottama (the most beautiful women in the mythology—of course celestial bodies) appear like ashes of the funeral pyre'."

Yes, Rama means one.

When one gets this Oneness within and this Oneness is corroborated by the members of the human race, then no other desire arises—the mind is filled with the ambrosia of Oneness—any and every kind of desire (काम—kama) disappears, not to speak of any distinction.

584. "To one who has seen the beauty of God (to see God means to become God), the berth of Brahma seems to be insignificant."

Berth of Brahma—means the ruler of this universe like Yah-Wah of the Jews or Jupiter of the Greeks.

The beauty of God is to be seen in the 7th plane as shown by God-the-Preceptor and then one becomes Self-alone (Advaitam) in the shape of his own identity and it is to be seen and heard from others. The thing must be taking place during the life-time of the seer of God and then all else will appear ephemeral.

- 585. "Living in the midst of 'Woman and Gold,' it is absurd for a man to realise God."

Really, no such binding exists. Because, "If Godout of sheer grace frees Himself from the body of a man, then and then alone, God is seen."

-Shri Ramkrishna.

It is so in Individualism as well as in Universalism.

'Diamond' is seen by thousands without being heard' or seen. Afterwards somehow or other, they come, see and corroborate. It is their consciousness or life-power which assumes the form of the 'Diamond' and they see Him.

586. "If anything is to be begged, then it must be begged of God."

It is in the parable of 'Akbar', the Moghul emperorand Fakir (hermit).

It is dualism and illusory. A real hermit will never want, no desire of entertaining his guest will crop up in his mind and he will never come to Akbar to disturb him. Any desire in heart and he is far away from attaining Godhood.

587. "A thunderbolt strikes a house and it cannot affect the heavy articles in the house but it makes the window-panes rattle."

Thunderbolt—symbol of Paramatma or the Universal Self.

House-body.

Heavy articles—lower portion of the body from neck to downward—the physical sheath and the subtle sheath.

Window-panes—from neck to the cerebrum, the causal body and the zone of Bliss with eyes and ears as the vibrations make their way into the 7th plane and create disturbance.

Thunder-bolt—is the metaphor used in the Upanishad for Paramatma. But in the ritualism it is used in a queer way. To worship Siva, 'Bajra' or thunder-bolt in the shape of a flower with incantation of some holy words (Mantras) is placed on the head. Such is the difference between the ritualism and the Yogic realisations and what a wonderful degradation?

Yes, this *Paramatma* is seen in the 7th plane just like a brilliant lightning to pass through the cerebrum. But it is Individualism.

In Universalism it is in the shape of a living human being and He is seen in the spiritual world by thousands and in some cases living at a far distance and without being previously seen.

588. "This very world is a fountain-head of bliss (mirth)".

Yes, it is so. When a man becomes God this life appears like an ocean of ambrosia and he wants to have an eternal life. He does not want to part with the body—the world—as he has become fully aware that this body is the primal cause for attainment of Godhood.

Even the Rishis of the ancient age prayed for an eternal life so that they may enjoy this unique bliss of

life eternally. They prayed, "Take me from death to eternal life ( मृत्योमी अमृतं गभय )".

589. "Put on shoes and walk on the thorns of the world."

Shoes-Atma is Self and shoe is body.

Get yourself separated from the body then the body becomes shoes.

(To lose one's shoes means to be devoid of physical sense—बिद ह—videha).

Thorns of the world—When Atma is separated from the body the troubles, anxieties and worries of the world cannot affect the mind.

In the Yoga it means separation of Atma and body. In the physical world a man wearing a pair of shoes can easily walk on the thorns. Whereas in the Yoga the body becomes shoes and Atma is wearer. When Atma and body are separated then the six passions—the thorns cannot do any harm as the passions along with the mind are subdued.

# Friday, April 24, 1885

590. M, "Shall we give her milk of green cocoanut, Sir?"

Thakur, "Better to give her drink made of sugar candy."

To drink the milk of green cocoanut—when an aspirant's realisations of the Tantras are complete, he

shall see it in a dream or in a trance—he is drinking the milk of green cocoanut from the shell.

Sugar-candy\_Brahma.

Drink made of sugar-candy—It is Bhakti or the juice of Hari—Harirasha ( हरिरस ).

591. "I like to see, you two argue, but no compromise, please."

As long as there are two, so long there is argument. But when one, there is no argument—Advaitam. Yes, everything stops functioning.

No compromise—Religion is a positive thing and never admits any compromise, either yea, or nay. Either you have seen God or you have not seen God—there is no half-way measure.

Religion is a positive thing and in individual religion it cannot be so proved but it bears its own proof in Universalism. Yes, in Individualism it is concofined within one individual and the rest of the mankind have got to believe him, whereas in the Universalism, the peoples realise and they speak.

Universalism means the seer of God becomes God and attains Godhood and the proof it bears that He will be seen by thousand others within their bodies and they shall announce it—the most wonderful positive proof and something unique in its character as it never happened in the annals of the world.

The Yogic form of Kirtan of Chandidasa.

592. "A hundred times each hour, in and out of the room she goes."

She-Radha-mind or life-power.

Room-body.

Out—the 7th plane—the Benares of Siva which is counted by the Yogis as in the outside of the world.

A hundred times each hour—Every now and then the mind is going up and coming down. The mind or Kundalini or life-power leaves the body and goes to cerebrum but cannot stop or rest there as it is the beginning of the process of getting oneself transformed into God.

Radha or an aspirant has got the taste of Godliness as Yoga has awakened in the body. When Yoga awakens in one, these outward signs are also seen to manifest over the body.

593. "Restless, breathing hard, she looks towards the Kadamba grove."

Restless—the awakened life-power makes her slowly swing and sometimes makes her dancing in a sitting position like a frog.

Breathing hard—sign of yearning for God. The mind is at the middle of the 4th plane and the 5th plane in the heart. This hard breathing is the insignia.

Kadamba grove—this human body—

- (i) Shri Krishna—God in the body.
- (ii) Tree-man, the best receptacle.

The vaishnavas have compared their body with Kadamba (कदम्ब) tree as it is described in the Bhagavata and in other mythologies that Shri Krishna (the imaginary God with form) was fond of playing beneath the Kadamba tree and it was his favourite tree. So Radha looks towards the Kadamba grove as if Shri Krishna is hidden there.

"A man is the best receptacle where God manifests in the highest degree." —Sri Ramkrishna.

Looks towards the Kadamba grove—her visions have turned towards the inside body in search of Krishna. A Yogi's vision is confined in his body. God is to be seen nowhere, save and except, in the human body. The awakened life-power in the Yogi turns the vision within and realisations of the manifestations of God take place. To see Shri Krishna is not the seeing of God. But it is seeing of Ishta (夏)—the imaginary form of life-power after one's own liking. It is not the seeing of God as specified by Shri Ramkrishna. The actual seeing of God will give its own publicity. If the seeing of God is in its full measure then He becomes God. To see God. is to become God. This seer of God will be seen by thousands whithin them and in some cases He asserts Himself and declares, "Look here: I am God." It is carried out in Mahayoga, having its origin from Mahakarana which cannot be fathomed. effect becomes the tangible cause. The whole system

is an automatic, expressive manifestation of the lifepower. It has its birth in a single individual and in its full course, it unites all into One in the spiritual world.

Radha or any aspirant will get all the above signs of Yoga on the body and they will be marked by others.

594. "Is she afraid of the elders? Has she been possessed by a ghost?"

The proper reading should be:

"How is that? She is not afraid of the wicked elders. Has she got within any Devata (Divine power awakened in her)?"

The wicked elders—yes, passions of the human body are first to appear in the body. They have got a priority claim over the body and they are all wicked as they are the obstructions on the way of the attainment of God. Like parents and other superiors who have come first and I have come afterwards so the passions have come first and they are compared with the elders.

Has she got any Devata in her—yes, her life-power is awakened in her by the grace of God so she sets at naught all the evil passions.

595. "Filled with restlessness, she cannot keep her dress arranged."

Dress\_body.

The awakened life-power proceeds upward and

makes her forgetful of the body. Radha is a lady and a lady is to keep her body well covered; but Radha fails here, i.e., she has become forgetful of her body. It is so with a Yogi. He forgets his physical sheath. Thakur sometimes in high mood used to go naked.

596. "Her jewels have fallen off; she trembles every now and then."

The proper reading should be:

"She is in a sitting posture and shudders every now and then; her ornaments from the body fall off."

Shudders—sometimes life-power becomes more powerful and brings about shuddering.

Yes, trembling is also an insignia of Yogic vivuti ( विभूति—expressions over the body) but it is of inferior quality. Shuddering is looked upon as a Samadhi in a lesser degree.

Ornaments—inside ties of the body.

Every now and then the life-power is marching to the cerebrum and coming down again and it makes the passage easy by removing the inward obstructions and making the nerves strong enough to withstand the force of the life-power.

597. "Alas, she is so young! A princess born, and a wife besides."

The proper reading should be:

"Alas, she is tender! A princess born and a lady of the Zenana besides."

She—causal body.

Tender-newly grown.

Princess \_\_daughter of a king.

The term 'king' may be read from two different aspects—(i) Self and (ii) human body. The causal body may come in descent and it may come out in ascent.

A lady of the Zenana—not unlike a woman of the zenana (harem) the causal body remains confined within. (The harem system was introduced into India some 400 years before when Chandidasa flourished). Here Chandidasa compares the causal body with the lady of the harem.

598. "What is it that she craves? We do not understand her mind."

The proper reading should be:

"What is her design? What tempts her? What makes her to do the pretensions?"

Design—no design at all. It is the nature of life-power when awakened to express this yogic vivuti.

Tempts her—the nature of the causal body is to get transformed into God. It is an urge and not temptation.

Pretentions—no pretention at all. It is a layman's ignorant remark. Chandidasa, the poet and aspirant both, points out all these yogic vivutis in a light tone of jeer, looking upon himself as a comrade of Radha.

599. "But we can guess her hand is reaching out to catch the moon."

Better to read :

"Her movements (the yogic vivutis manifested in and over her body) reveal that she has stretched out her hand to the moon."

An aspirant through the urge of the awakened life-power getting transformed into Divinity and this is so described here.

Moon—denotes bhakti. An aspirant sees the moon in the Chetan Samadhi—the Samadhi attained by a bhakta.

600. "Humbly says Chandidasa, Radha has fallen in Krishna's trap."

Radha—causal body.

Krishna—Saguna Brahma. The causal body urges on its march to be transformed into Saguna Brahma.

# April 24, 1885.

The yogic form of a Kirtan of Uddhavadasa-

601. "Who is the sorcerer that dwells in the Kadamba grove?"

Its reading in the original line:

"How does the sound come? Who is the man that dwells in the kadamba grove?"

Sound—in the sweet sound of a string-instrument the life-power or Kundalini awakens in some human bodies. The sound is heard. Here Radha hears the

note, gets her life-power awakened suddenly in her, startles and makes enquiry of the musician.

The man—the invisible and unknown God within. God in the body gives His grace and life-power is awakened in a devotee.

Kadamba grove-this human body.

It is God's grace alone which awakens *Kundalini* in a man and *Radha* has got her *Kundalini* awakened with the sweet notes of the music.

602. "His flute-notes suddenly enter my ears and strike a chord in my heart."

The original reading is:

"Alack (I am) taken aback! The flute-notes enter my ears and rest and rest fixedly there."

Taken aback—without any previous knowledge the life-power awakens and the joy and wonders of the man know no bound.

Enters my ears—the sweet notes are heard.

Rest fixedly there—the memory bears the sweetness and they flash upon the inward hearing organs yielding a world of bliss. Shri Krishna is depicted in each and every picture with a flute in his hand.

Flute denotes back-bone through which the life-power rises in the cerebrum. A flute has got 7 holes and there are seven planes in the human body. Shri Krishna with flute in his hand signifies that awakening of the life-power depends upon the grace of God and it is in His absolute control.

603. "Piercing my very soul, they slay my Dharma and drive me mad."

Piercing my very soul—the sweet flute-notes have enveloped my heart with such a thrill of joy that it is cherished and enjoyed at every moment of my life.

Slay my Dharma—ritualistic religion is vanished. Yes, when a man gets his life-power awakened in him all ritualism vanishes.

Drive me mad—yes, just like a moth at the sight of a light in the darkness of night. The life-power will keep him in a restless condition till Godhood is attained.

604. "With restless mind and streaming eyes, alas, I can scarcely breathe."

Streaming eyes—the tears rolling down. It is an insignia that life-power is on its upward march but it has not yet reached the 7th plane.

It is but of lower order if it does not make an upward progress. Really speaking it is no test of real devotion as an actor in a theatre sheds tears but that does not signify that he is a real devotee.

Scarcely breathe—It is Kumbhaka (कुम्भक), breathing ceases from functioning.

605. "How he plays his magic flute, whose music thrills my soul?"

The original reading is:

"I know not how does He look and who is He, the producer of the sweet notes?"

The life-power has created an unquenchable thirst and hankering for God. It is real yearning.

606. "Because He is out of my sight my heart expires; I cannot stay home."

The original reading is:

"My heart is bursting to see Him and I cannot keep to my room".

Heart bursting—life-power has reached the heart and trying to make its way through the knots chitjara-granthi ( चित्-जड़-प्रन्थि ) of the heart.

Keep to my room—the room is upto the sixth plane (forehead) and the roof is the cerebrum or the 7th plane. It signifies that life-power is making progress upwardly and it beautifully portrays the marks of the life-power in its upward course, the 5th plane, the sixth plane and so on.

607. "My soul yearns for Him; wrecked with pain, it longs to see Him once more."

The reading should be:

"My heart fails me, it pains; I only survive to see Him".

My heart fails me, it pains—the process of the transformation of the ego is going on and in some cases it entails a sort of pleasureful pain.

I only survive to see Him—It is Salokya (सालोक्य)
Samadhi—in the same zone with God. In the 7th
plane God is in the centre and the aspirant is on one
side. Yet there are but two, God and the aspirant.

608. "Says Uddhavadasa, 'But you will die, O Radha, when you behold him.'"

The reading should be:

"When He will be seen, it will give you back your life—says Uddhavadasa".

Radha or an aspirant or the life-power will be transformed into God when God will be seen as shown to the aspirant by God-the-Preceptor. The aspirant has become God and He sees Himself from within His own Self. It is so much so peculiar and wonderful.

# April 24, 1885.

The Yogic form of a Kirtan of Uddhavadasa

609. "First I heard His magic flute from the Kadamba grove."

First I heard—yes, when Kundalini awakens with a musical sound, firstly of the first the sweet sound of a string-instrument or the slow and soft sound of a flute coming affoating on air is heard.

Magic flute—a unique sound such as never heard before.

Kadamba grove—human body.

610. "And the next day the ministrel told me of Him and thrilled my soul."

Ministrel—it is 'Bhat' ( भाट )—matchmaker.

God-the-Preceptor makes one acquainted with God. So sometimes He is called matchmaker. "Guru is like a comrade."—Shri Ramkrishna.

In an orthodox marriage ceremony in India first comes the matchmaker. So God-the-Preceptor first appears within to take the bride—Radha—or any and every aspirant to God—the bridegroom. Not unlike the matchmaker, God-the-Preceptor is an indispensible requirement in the marriage ceremony with God, for an aspirant. It is a fine metaphor and its application is common.

Told me of Him—showed me God. It takes place in the 7th plane.

Thrilled my soul—filled me with a bliss and there is no proper vocabulary which can express it. Its aroma is remembered and cherished at every moment of life.

611. "Another day, O friend of my heart, you chanted His blessed name."

O friend of my heart—it is but my ownself who spoke. This is aerial voice but coming from within. It bespeaks that the aspirant hears voice—sound—Nad. Yes, it is an awe-striking bliss. Sometimes causal body also speaks.

612. "The wise men too described to me His virtues without number."

I got my realisations tallied with the realisa-

613. "I am a weak and simple girl, and stern, alas! are my elders."

The reading should be:

"By nature a non-speaker, besides, a zenana of

the harem; furthermore, there are torturing elders in the house."

Non-speaker—the subtle realisations, manifestations, sensations and feelings take place within and they cannot be properly or thoroughly expressed or ventilated. To add to it, in Samadhi life-power leaves the tongue and it loses its power of speech.

A zenana of the harem—yes, on both ways it is so—physically as well as inwardly. Physically, she is a wife and must be keeping herself in the harem and inwardly, the causal body is confined and encased in the body.

The torturing elders—the evil passions such as lust, anger etc. are indeed the most turbulent enemies in the way to God. Yes, they are elders too, as they appear first within the body.

House—the body as well as the dwelling house of Radha as depicted and drawn in the mythology.

614. "My love for my beloved grows; how can I live any longer?"

The reading should be:

"My charming citizen and to him my love is on a galloping increase. I apprehend that my body cannot sustain my life any longer."

Citizen—City is the cerebrum. It is the city of the body. God is in the 7th plane, so He is the citizen.

(The term 'Nagar' ( नागर ) in Bengali means the man who lives in town. But in slang it means a

lover as Shri Krishna was to Radha and here in slang the term Nagar expresses its inward sense—God, the citizen in cerebrum—the town in the human body).

Love is on a galloping increase—The ego or 'I'-ness is rapidly changing into God through these yogic realisations.

Body cannot sustain my life—The animal life is not to remain and in its place the divine life will appear.

615. "After reflecting long, I find that I must die at last."

The reading is: "I have pondered and thought and made my mind firm that I cannot live."

Yes, 'I'-ness or ego must die and God is to come out. The cockroach is to get transformed into a jewel-insect.

616. "Can you not tell me a way, O friend, by which I may meet my Krishna?"

The reading is: "Do please tell me the ways and means to get Him".—says Uddhavadasa.

To get him—to be transformed into God.

Uddhavadasa—the composer of the scng.

617. "All are Narayana (God)"

How does God look?

In the Dravidian or Semitic religion of dualism. God is like a man—'Man, the image of his maker' with

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the attributes of omnipresence, omniscience etc. Even this God is seen such as 'Gopal' of Gopal's mother or Ramlala of Thakur. It is Individualism as nobody else will see the form save and except the seer. It is but his own creation. It is the life-power of the devotee which takes the form and comes out of the body. Here we are not in a position to declare that all is God.

In the Sanatan Dharma or the Aryan culture or Brahma Vidya God is seen, shown by God-the-Preceptor in the 7th plane. It is not self-creation. It is spontaneous as the seer must have had no previous knowledge that God can be seen. In this case the seer may argue in this way, 'I have seen God within me. It is Truth and it must be with all. So all are God.' It is also stretching of imagination. Even in this case the seer cannot describe fully that which is seen. It is God-the-Preceptor who says, "It is God" and he picks up the word. So it transpires that it is individualism. Even though it is a full-fledged form of the Vidvat (विद्वत्).

Also in case of the *Visvarup* or seeing the Universe within the Atma or God, the 'Ma' and 'Ra' of Thakur (first God and then Universe), the sense that all is God, does not grow; furthermore, no proof for the experience can be set forth.

Yes, all is God—One, and its proof is borne by the seers. It is a direct proof. A man becomes God in the spiritual world and He shall be seen by thousands and the seers declare about their Oneness with

one living man and this proves in both the ways that a living man becomes God and at the same time all are God. It is the production of the *Mahakarana* and *Mahayoga*; of course, both of them are but the outcome of the life-power in a man. There is no outward agency playing any part in it.

From time immemorial it is so spoken that all are God, but it is not substantiated. In Individualism it lacks proof. It is definitely and wonderfully proved in the Universalism by the human race as they are the seers of this Oneness, that is, all are God and One.

618. "Ekangi (Prem) is love from one side. The best example is that water does not court the duck but the duck courts the water."

Yes, it is so chalked out in the cult of devotion and emotion (Bhakti). One is seeking God; that is Vividisha—to attain God by self-exertion. No Godhood can be attained by the process.

In Vidvat the process outlined in the Upanishad is the only way. God out of His grace manifests in a man and then alone Godhood is attained. God seeks a man—the highest and proper receptacle to express Himself. Here we get a different tale in comparison with the cult of Bhakti.

When God spontaneously manifests Himself in a man, the man becomes God and it does not remain confined in the individual man but that man becomes the Universal Man—Universalle-la-Homme.

619. "Sir, whom to be called antaranga (i.e., part of the inner self)?"

The yogic form is that the Self, in the shape of a living person, shall be seen within by thousands and that living man becomes antaranga (अन्तरङ्ग) to all and not the disciples who live near the Guru—human preceptor. Judas lived with Jesus but he proved himself to be a traitor.

Yes, God is the antaranga in one and all, and none else.

This has been experienced and seen in our own life. It is so remarkable a difference between *vividisha* and *vidvat*.

620. "But we know you (Rama) as the son to Dasaratha."

Rama-one.

Son—outcome—result.

· Dasaratha—five organs of knowledge and five organs of action through which the mind works.

When the life-power is withdrawn from the organs of knowledge and actions and centralised into one (Rama), then the aspirant becomes the son of Dasaratha.

621. "Bharadwaja and other sages declare you as a Divine Incarnation."

A Divine Incarnation is an Individualism. One who gets the manikin form of God within, is called Avatar or incarnation of God. Did *Bharadwaja* and other sages get the process and the manikin form

within them? No, not at all. An Avatar has to declare himself as an Avatar and the rest of the humanity has got to believe it. Bharadwaja and other sages were followers of faith or the Dravidian or Semitic cult. Religion is not a cult of faith but it is an automatic cult of realisation. Furthermore, there are two kinds of realisation:

- (i) Individual and (ii) Universal. Individual realisation does not bear any proof as it is confined in a single man; whereas in Universalism, the proof is borne by the human race.
  - 622. "Our meditation rests on Indivisible Satchidananda."

What is Satchidananda (सचिदानन्द)?

Sat—existence. We feel the life-power pervades the body through and through. It is 'Sat', but it is gross.

Chit—yoga—transformation of life-power.

Ananda—Bliss. When life-power reaches the cerebrum it becomes Bliss and Bliss alone. It is felt and the sign of Bliss is seen over the face. The two cheeks look swelled. It is Samadhi and according to the definition of Sankaracharya it is called Nirvikalpa Samadhi. The pundits or scholars having had no practical experience or realisation of the thing take Nirvikalpa Samadhi, Jara Samadhi and even Sthitha Samadhi as one and make its use indiscriminately.

This Satchidananda is but one portion of the

whole. And it is nothing but Individualism. The other portion is Chit Ghana Kaya ( चित् घन काय).

Chit-Yoga or transformation of the life-power.

Ghana—The Bliss in the 7th plane again undergoes transformation, gets condensed.

Kaya—human form, the shape of a living person. Here the life-power becomes Paramatma and He will be seen by thousands declaring Universalism. This is realisation and not faith.

The two terms taking together become:

Satchidananda Chidghanakaya ( सिच्चिदानन्द चिद्-घनकाय ).

623. "The mind would lose its existence."

(The translation in the Gospel is—"My mind would lose itself in the Indivisible Absolute").

Here the idea runs that the Indivisible Absolute rests somewhere else and one's mind gets up, merges, and collapses there. But I speak of my own personal experience. In deep Samadhi I lost myself and I did not know when I lost myself but when I came back in my sense I came to understand that I was not. My mind transformed into voidance or nullity. It is called to come back with the knowledge of 'Thou' or Tattva-jnana (तरबहान).

There is also a second class realisation of this state. It takes place in the causal body. A man dreams a human form without head, that is, this Samadhi is

taking place in his causal body. The realisation is taking place in the body of his *Guru* or the body of God-the-Preceptor who is nothing but God Himself.

624. "So he (a man coming down from Samadhi) rests with devotees and devotion to God."

It is but to come down. Here it signifies that the life-power retracts and fails to make itself Universal.

Swami Vivekananda was asked by Thakur to go beyond *Samadhi* and furthermore, it was added that everything was but He.

Yes, this Dravidian cult or the cult of Bhakti ends in Individualism but the Sanatan Dharma or the automatic evolution of the awakened life-power envelops the whole human race announcing the Universalism. It is so done through Mahayoga—the most mysterious and unfathomable mystery of the human life—an epitome of the universe or nature.

625. "Otherwise, is there any other focus for his. mind?"

Here also the same tune of Individualism is going on. As if, he (the man who attained Samadhi) is only for the devotees and not for the world abroad.

626. "The 'ego of knowledge' was retained by them (Shri Sankar and Shri Ramanuja)."

In one of his letters to the court-pundit of the Maharaja of Mysore, Swami Vivekananda pointed out that both *Shri Sankar* and *Shri Ramanuja* were but pundits (erudite scholars). Scholarship is not religion.

Religion is to attain Godhood—Brahma and its only proof lies in the Universalism; otherwise that which remains confined in an individual life should not be reckoned as it is not accepted in the Vedas, as the Vedic truth is corroborated through experience by the general people.

# 627. "In Samadhi, the oneness with God follows."

It is spoken here with dualistic idea. God is in a separate zone in the 7th plane and an aspirant's life-power reaches the zone and merges into God. It is wrong in toto and a piece of fine imagery for explaining the thing. This is Individualism and it does not bear any proof.

Yes, the life-power transforms into God. He must be a living man. He must be seen by thousands within and it will be so announced by them about their spiritual oneness with Him. Then and then alone it bears the proof that not only the life-power of a man transforms into God but a Man becomes God.

# 628. "Egotism evaporates in a man of knowledge."

Yes, a Hindu sees the 'Diamond', a Moslem does so and it is so with a Parsee, a Jew, a Buddhist, a Christian, a Vaisnava, a Sakta etc. Now what is 'Diamond'? It transpires that He is for all.

So many thousands of men within them saw 'Diamond' bearing different names, belonging to different countries and different nationalities, and now to what name, what country and to what nationality,

this 'Diamond' belongs to! It transpires He belongs to each country, each nationality and each individual. It is Godhood or Universal Self or *Paramatma*. This is knowledge as it solves the problem of self and the others.

It is meant for the whole mankind.

"He only lives who lives in all."

-Swami Vivekananda.

The above saying is not a hypothesis or a mental calculation or exalted and lofty poetic idea but it is factism and realism. It takes place, is seen and proves its own veracity.

629. "The God of Inani is brilliant light and the God of the Bhakta is a form made of sweetness and love."

It is but a partial knowledge of the Self on its march to the Universalism. But again it so appears in an individual and it may be called no knowledge.

A *Inani* will take a cudgel and a *bhakta* will also take a cudgel and both of them will fight together for their superiority, It was so done in the past and it is yet done in the present. Their experiences are no experiences as they do not solve the life-problems of the human race. This Oneness and Oneness alone solves the problem and it has come to us in a mysterious way; yea, it is a gift of God!

In the annals of religion of the human race it is never heard, appeared and seen with such a concrete and alive form anywhere or in any part of the globe, save and except it is spoken in the Vedas, but there also it lacks a living and concrete example.

630. "The creation is God's illusion (maya) and the destruction is also so."

It is but the opinion of one class of the Vedantists. It is sophistry and high imagination. The creation is real, the destruction is real, *Brahma* is real and everything is real. To ignore this life as illusion is worse than committing suicide. A man is born to become God or *Brahma* and there is positive proof of it.

This human being is Brahma. It is so announced by the sages of the past—'Aham Brahmasmi ( ऋहं ब्रह्मास्मि)—I am Brahma!' It is again so announced in the 12th century A.D. by Monsur of Baghdad—'Aun ul Huq'—'I am the Truth', and some 600 years ago, it is so announced by Chandidasa, the poetaspirant of Bengal, that "Man is the Eternal Truth and there is none above or beyond him".

Our Universalism bears positive proof that a man becomes *Brahma* and it is so eternally.

The proof of the Universalism runs thus:

"One is all and all is One"-Pantheism.

It bears a living picture—Let any Man attain this Brahmahood in the 7th plane in His:own body and He will be seen by myriads of human beings—women, men, young men, young women and the old alike irrespective of caste and creed. In short, it evinces that He becomes—Universalle-la Homme.

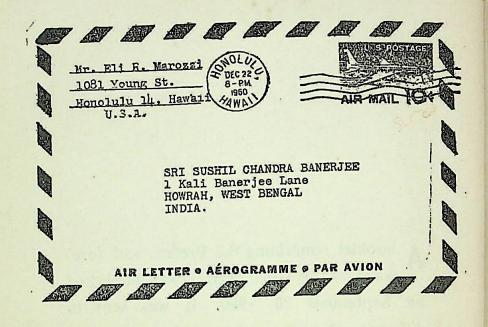
Peace!

Peace!

Eternal Peace!

Digitization by eGangotri and Sarayu Trust. Funding by MoE-IKS

booklet containing the Preface and foreward of this Great Work was published on September 20, 1960. It was sent to different religious centres and great thinkers in India and abroad. Some picked up 'Diamond' in it and encouraging letters of appreciations poured in. Here we have picked up a few letters from a devoted couple living at Honolulu; far far away from this place as a glowing instance of how this booklet was appreciated.



Dec. 22, 1960 1081 Young St., Honolulu 14, Hawaii, U.S.A.

Dear Sri S. C. Banerjee:

Many thanks for your book "Religion and Realisation" which you kindly sent to us. It is a wonderful thing you have done to publish it! It is a remarkable writing! For us who are disciples of Sri Ramakrishna through the Ramakrishna Mission it is of particular interest and has special meaning. We ourselves have been reading the "Gospel of Sri Ramakrishna" (translated into English by Swami Nikhilananda) almost daily since its publication in 1942. As it is a living book and full of the profoundest meaning—so also is your publication a living book and full of meaning. We are hoping more shall be written in the same way,

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throwing light on the meaning of the statements of Ramakrishna.

As to your preface, it succeeds well, in a unique way, in establishing the spiritual standing of the Holy Man discussed. It arouses a curiosity in us as to who he is and we want to know more about him.

Yes, please send us more copies. Send twelve copies for the present and we shall remit by international money order to you.

We would like to know from you from what source you came to know about us. We are conducting a small Vedanta Society here, working along with the Ramakrishna Mission.

Thank you again:

with namaskaras,

in the Master,

Mr. Eli R. Marozzi, M.A.

(4)

Jan. 23, 1961

Dear Mr. Banerjee:

Many thanks for your letter and the manuscript copy of the first chapter of your book which you so kindly sent so promptly! We are glad to know more about the Holy Man responsible for the writing. Can his name be known and can he be visited for darshan or instruction?

We are, of course, full of praise for such a work. We feel that its importance cannot be exagerated. As the Kathamrita is significant and unique in the history of the world being a first-hand report of the exact words of the Avatar, so also is your work which is an enlightened commentary on the Kathamrita-directed and inspired by Sri Ramakrishna—equally important and unique. style of the writing has a charm and directness which arises from a mind that is clear, humble, and steeped in the glow of the spiritual truth of which it speaks. As to the meaning and content we realize that at first reading we can understand only in a limited way the deeper meaning of what is written and know that the full meaning will unfold with the development of our own spiritual life.

We are very grateful to you for sending us the 12 copies of your introduction book. If we can help you in any way please let us know.......

We shall be waiting for the second chapter when it is ready and you can send it. Thank you!

Sincerely, in the Master,

Sd/- Eli R. Marozzi

(5)

E. R. Marozzi, 1081 Young St. Honolulu 14, Hawaii U.S.A. Feb. 22, 1961

Rev. "Diamond" Jiban Krishnaji c/o. Sri S. C. Banerjee 1, Kali Banerjee Lane Howrah, West Bengal India.

#### Revered Jiban Krishna:

Though you do not want thanks, at least as a formality let me thank you for your enlightening and most inspiring letter which you were so kind to send me. Those instructions will be cherished and re-read. We feel that is due to Sri Thakur's grace that this contact between us has come about.

The sayings 73 to 165 have been duly received and are being read and studied. Also just yesterday the sayings 166 to 330 arrived together with Banerjee's kind letter. Last week on the occasion of the annual celebration of Sri Thakur's which occured on the 17th Feb. this year, we took the opportunity to read and discuss your introduction and first part to the students and devotees of Vedanta. Their reaction was one of intense interest and of wanting to know more. We shall distribute copies of the introduction when they arrive.

Regarding experiences in dream or waking which we had lately I may mention the following:

In a state between waking and dream there was seen a dark pile of scrap metal and over and above it a brilliant light filled with bliss. This remind us of the friend's dream on the hill of cow dung and lotus over it related in your introduction.

In dream a tall man in a white robe is seen standing and extending his hand saing, "You are welcome here." His face could not be seen. It seemed to be Christ but perhaps it was Manik.

In meditation the light within takes the form of the image of the deity—as described in your text.

Among those experiences which occurred in the past there is one on which we wish your opinion: In a dream state we were at Dakshineswar Kali-Thakur's room. bari outside In one of verandas there was pan of Ganges water which was being saluted by Swami Vivekananda and others in the traditional bowing-down position. As I was beginning also to bow down and was in a kneeling position, Sri Thakur came in from another room carrying his wearing cloth under his arm. dipped his finger in the Ganges water and applied it to my forehead and then walked on. Do you think that this is tantamount to initiation? was no talking and no mantra was given-though the mantra was given by a Swami of the Ramakrishna Mission some years earlier. It was notlong after this—that is, the above dream—that the Vedanta Society followers grew up around us.

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Perhaps you know from Dr. Motilal Das, Mrs. Marozzi and myself work in the world as teachers of art in the local schools. We have been living the life of Vanaprastha, each having our own apartment and following the pattern set by Sri Thakur and the Holy Mother—observing continence and a regular routine of spiritual practices, by His Grace.

I visited India in 1950 and resided at Belur Math for a time and also in Calcutta but did not have the good fortune to meet you as we were not informed by anyone about you then. We are hoping we may be able to come again in the future, Lord willing.

We are writing separately to Sri Banerjee in reply to his two kind letters.

Our love and pranams to you,

in Shri Thakur,

To R. Mous

Sd/- Eli R. Marozzi.

(8)

Feb. 22, 1961

Dear Sri Banerjee:

Very much thanks for your two kind letters and for the two sets of sayings—73 to 165 first and 166 to 330 later. We are reading them avidly with much inspiration and spiritual profit. As we related to Sri Manik, we took the occasion of the annual celebration of Sri Thakur to read and discuss with the Vedanta students the introduction and selections from the first part. They were very interested and wanted to know more about it. We may include the study of your publication in our class meetings.

We were, of course, most delighted and uplifted to have a letter from Shri Jiban Krishna which we shall duly cherish. We wrote our humble reply and attempted thereby to acquaint him a little with our status quo—relating some of our recent dreams, etc., and telling him of our work in Honolulu.......

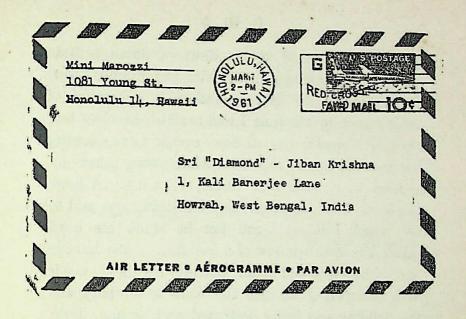
We received the last instalment just yesterday and are eagerly reading and studying it. There is certainly a wealth of mystical knowledge here—and coming from the source—with conviction and clarity!

Thank you again : Namaskaras,

in Sri Thakur,

Sd/- Eli R. Marozzi.

K Mous



March 15, 1961

Jiban Krishna, Revered Sir,

Mr. Marozzi has spoken to you of my writing. He is more eloquent and puts things nicely but I shall try to convey two rather recent dreams.

chested and wearing a headdress such as I associate with Siva, seated on a sort of bench with one foot under him and the other hanging down and resting on the ground. Beside him (on his right and to my left) was a lovely female companion. She handed him a babe and as he played with it turning its face down it began to bleed profusely at the mouth—dripping on the ground. Then he was standing alone with a small bowl in his left hand and stirring the contents slightly with his finger tip placed a mark of sandal paste on his own forehead first and then on mine and it was as if I felt the tangible touch. This figure disappeared and in

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the dream I seemed to go down a small hillside sitting (not walking or touching the ground) about four inches off the ground gathering a handful of grass which by the time I had reached the place had become a mash like a cow makes when chewing her cud—all but a few blades which were taken by a man in a robe and placed in a fire. A large elephant then appeared and something was said to him which I do not recall but he stuck his head inside the open window of a building on the hillside and withdrew it and again putting his head inside and trumpeting started the walls to tumbling and the building was being destroyed and sliding down the hill carrying the elephant with it. It seemed he too would be carried away with the debris but a large rhinoceros with his large horn on the snout came to his rescue and pushed the material aside so that the two climbed up to safety. All the time other buildings had started to crumble and cries of people could be heard yet somewhere from the hill above. I was viewing all this with no participation and no seeming concern.

Now all of this may not be significant and please do not hesitate to tell me what you think of the whole.

2. There seemed to be a small hut by a rice paddy and coming there (I always seem to go through the air) I saw a man with a moustache and I asked "Are you Jiban Krishna." The man said "Yes" so I saluted and removing shoes went inside to sit before a lighted candle and asked to relate any special experiences I might have had. It seemed

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that Sri Ganesh came there too—small like a child—and touched my arm. When it was time for leaving my shoes could not be found.

Have been very happy to hear of you from Mr. Marozzi and enjoy reading your commentaries on the Gospel which we have been reading for many years.

Please accept my loving regards.

In The Master,

min



Howrah, (India) 25th March 1961.

My own beloved Self Mini,

My own Self you are—when you have seen me and you do announce it—it must be acknowledged that there is but One Self (in the shape of a living person)—Paramatman—though the whole human race bear different forms and names and scattered over all through the world—but at the same time they are within you. Yes, remember, Thakur's saying—"One Ram, but he bears thousand names." It is a time-immemorial saying but no proof of it has been given either individually or en-masse. You are the blessed people and first in the annals of the world who bear proof and have enlightened the world that there is One Self—in the form of a

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living human being—in each and every member of the human race. Blessed you are—once—twice thrice and for ever:

Now to your dreams:

- 1. It speaks of your experiences and process of going upwards from the lower zone to the higher zone.
- 2. It announces your attainment of Sri Ganesh—Siddhi—Perfect—by being identical with "Diamond"—One.

#### Dream 1.

- (i) Siva—Yes it is Siva—Purusha; here your intuition is alright.
- (ii) Lovely female companion—Prakriti. It is the Philosophy of Sankhya—Prakriti and Purusha. Generally one's realisations or experiences start with dualism.
- (iii) Babe—this universe.
- (iv) Played—Lila of the Puranas.
- (v) Bleed profusely—cruelty. Apparently this Lila of the Lord appears to be a cruel game. But it is not so. As long as a man has desire for enjoyments of the world so long it appears cruel.

The scene changed.

- (vi) Standing alone—There is but only Purusha.
- (vii) Bowl-Pot of grace.
- (viii) Stirring the contents slightly—awakening of the Life-power or Kundalini.
  - (ix) On his own forehead first and then on

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mine—Raising the Life-power to the sixth plane—first taking place in your causal body and then coming upon the outer body or physical sheath.

- (x) Tangible touch—the current penetrated the physical sheath and left its impression on your memory.
  - Siva—the preceptor of the Universe—gave His grace and disappeared. Now commences the experiences in your body.
- (xi) Hillside—Your own body—a hillock of flesh and blood.
- (xii) Sitting (not walking or touching the ground)—It is your subtle body which moves. The peculiar aspect of the subtle body is that it will move but it will not touch the ground.
- (xiii) Gathering a handful of grass....placed in a fire—This is but internal course of experiences and they cannot be identified as they are very subtle.
- (xiv) Large elephant—a spacious mind denoting a big receptacle.
- (xv) A large elephant then appeared...carrying the elephant with it,—mind is a mad
  elephant and as long as it is in the lower
  zone or plane it destroys.
- (xvi) Rhinoceros—Yes, here is a wonderful revelation—this rhinoceros. Rhino has got a fixed gaze at a certain point. It indicates that your mind has become fixed on the sixth plane on the forehead.

### (14)

In the Gospel of Shri Ramakrishna it is pointed out to Arjuna while aiming at the target and Sukhdeva while on his way, as if like a soldier, fixing his bayonet.

Something more is added here. Lord Buddha after his attainment came back to Kapilavastu. He met Gopa (his wife) there in the palace but Rahup (his son) was not there. Then Lord Buddha left the palace. Rahup came to Gopa. She asked her son to meet the father. But Rahup asked, "How am I to recognise my father?" Rahup did not see his father as Buddha left the palace when Rahup was only born. The mother replied, "Yes, the man who is walking in the street like a rhinoceros, is your father." We get this rhinoceros some 2500 years back and to-day. This is the first time in my life the symbol of rhino is used again. I have heard and interpreted some millions of these divine dreams but nobody up to the time reported a rhino in the dream. Yours is the first instance and think how deep and powerful is your experience. Blessed you are.

- (xvii) Horn on the snout—As a rhino runs fixing his gaze on the horn over the snout, so your process of experiences will run on keeping fixed your eyes on the eyebrow and there will be no deviation from it.
- (xviii) All the time other buildings....from the hill—It indicates your universalism.
  - (xix) I was viewing.....no seeming concern—

# ( 15 )

The thing (Oneness) will spread through your agency but you will not be aware of. Your temple (body) will emit and transmit the power without your knowledge (Abhavmukh Chaitanya).

#### Dream 2.

- (i) Hut—cerebrum or the 7th plane—It denotes Sattva Guna.
- (ii) Rice paddy—crop—Result or effect of Sadhana or experiences.
- (iii) Go through the air—In your aerial body—i.e. subtle body.
- (iv) "Yes"—it is so spoken in the Vedas that the man who speaks in the dream is Brahma.
  - (v) Removing shoes—devoid of the gross body.
- (vi) Shoe is the symbol of the gross body.
- (vii) Lighted candle—Light of Knowledge— Jnana Dip (lamp).
- (viii) And asked....have had—your question was answered by Shri Ganesh.
  - (ix) Ganesh—Siddhi—Perfect. Only One is Perfect—it is Advaitam. Furthermore it indicates universalism—as Ganesh is Lord of the people.
  - (x) Small like a child—it is in embryo. The full-fledged effect is to grow and come out.
  - (xi) Touched my arm—from within it penetrated your gross body.
  - (xii) Shoes could not be found—Devoid of the

( 16.)

sense of the body—Videha—i.e. you are Atman—Brahma.

The whole course of Sadhan is done and the finishing touch is also given when the shoes are not found and this declares that you are Brahma or "Tat Tam Ashi—Thou art That." It is Mahayoga which unites "All into One."

We are very very glad to get your letter which contains such wonderful divine experiences. The letter was read before our gathering and it was welcomed like anything, nay it struck us with awe and wonder as it is a play af the mahayoga.

My Own Self for ever, Sd/- Jiban Krishna.

To

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